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# ANTHROPOLOGICAL REPORT

ON

## SIERRA LEONE.

BY

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PART III.

## TIMNE GRAMMAR AND STORIES.

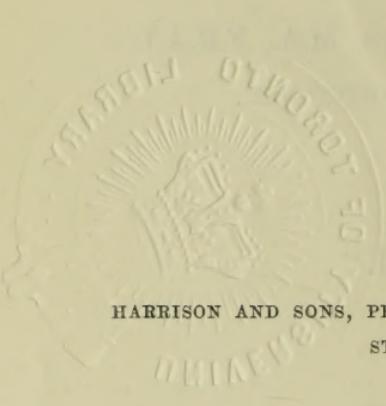
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## PREFACE.

The first twelve stories were recorded from the mouth of various members of my staff. The remainder were taken down at Bo School and read by the narrators into the phonograph. The text of my transcription did not, however, on subsequent examination, correspond to the phonographed text, and the printed text is a compromise. The stories are printed as spoken, and uniformity of spelling has not been aimed at where pronunciation varies.

N. W. THOMAS.

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## INTRODUCTION.

§1. The Timne language is spoken in the area shown on the map (Vol. I, Frontispiece), but it is only of late years that it has reached the sea north-west of Sierra Leone. Schlenker said, writing in 1854, that they possessed the south side of the River Sierra Leone from  $11^{\circ} 15'$  to  $13^{\circ} 10'$  W. and from  $8^{\circ} 15'$  to  $9^{\circ} 6'$  N. These limits are not very precise, but it is clear that the westerly extension refers to the Kwia country, north of the colony proper; the eastern boundary is placed nearly thirty miles too far to the east, and the northern boundary nearly the same amount south of its proper place.

§2. Koelle (*Polyglotta Africana*) gives specimens of Baga and Landoma, both of which are closely allied to Timne, and the Landoma appear to be the Rio Nuñez Baga, of whom he says that they have a different language from the Isles de Los and Rio Pongo Baga.

A Timne tradition recorded by Schlenker says that the Baga (Baka) were expelled by the Timne from Port Loko. If this is so, it is clear that there must have been a Baga invasion preliminary to the Timne invasion, said to have come from the east, as it is clear that Timne and Baga are fractions of a single tribe.

It is, however, difficult to see how the Baga, on this theory, reached their present seat, unless they are more numerous than appears to be the case. The Rio Pongo would perhaps be accessible by sea, but the Rio Nuñez appears to be too remote for a wholesale emigration by sea, and a land journey can hardly be regarded as probable.

As the Timne tradition makes them immigrants from the east some four (?) hundred years ago, contemporaneously with a Mandingo migration apparently, it is at least equally probable that the Timne were separated from the Baga groups by a wave of Susu invasion, as that the Baga were forced away from Port Loko by pressure from the

Timne or in actual war. There is said to be a Landoman tradition that the Timne migrated east under pressure of the Susu.

§3. As to the position of Timne among West African languages, there is not much light. It belongs to the sub-family which inflects nouns by means of prefixes, and makes, as a general rule, the adjective, and in the case of inanimate objects the pronoun added to the verb, follow the prefix of the noun—*e.g.* k-ənt̄ kə-bana kə-łak ar-on ara-fino (a big tree blocks the good road).

It is thus brought into relation with both the Bantu and the Hamitic families of languages, and some thirty years ago G. A. Krause (*Zeits. f. afrikanische u. oceanische Sprachen*, I, 250) maintained that Timne is actually a Bantu language. His arguments are, however, vitiated by the assumption that all Bantu roots are monosyllabic. Moreover, out of the fifteen Bantu roots assumed by Krause in his best examples, only eight are recognised by Meinhof in a form approximately resembling that demanded by Krause's argument.

Further, it is generally recognised that the roots of a considerable number of Bantu words are identical with those of the Soudanese languages; no mere partial evidence of root identity, therefore, carries the matter further. As regards the formative elements, these are by some Bantu scholars derived from an Hamitic language; and if they were taken over by the proto-Bantu, they may equally well have been taken over by Soudanese tribes in close contact with Hamitic languages. At the present day non-prefix languages in the vicinity of prefix languages tend to take over their prefixes and the general construction dependent on their use.

There is, however, so little agreement upon either the essential characters of the Hamitic languages or the frontier between Hamitic and Soudanese, that theories seem to be premature.

## GRAMMAR.

§4. The following sketch of Timne grammar does not profess to be more than a summary of Schlenker's work, with which I have compared bulky manuscript materials kindly loaned by the Church Missionary Society. References to Schlenker's grammar are in Clarendon type, *e.g.*, **S. 5.**

### §5. PHONETIC SYSTEM.

#### CONSONANTS.

b.	p.
b, resembles gb ; with glottal stop ; often near p.	r, flap r. r̠, rolled r.
d.	s.
f.	š, fricative, as in show.
f, bilabial.	t, postdental, unexploded ; resembles English th in sound.
h (rare).	
k.	
l.	t̠ (tš), retroflex t, often heard as tr, or č,
m.	w.
n.	y.
n̠, velar nasal.	

#### VOWELS.

a, father.	i, ravine.
ä, forward a.	ì, it.
ə, the (before consonant).	o, so.
ʌ, but.	ɔ, all, pot.
e, close e.	u, fool.
ɛ, very narrow e.	ü, foot.
ə, let.	

## DIPHTHONGS.

ai.	qi, oi.
au.	ui.
ei.	əi.

## TONES.

' high ; ` low ; ✓ falsetto (long), or numbered (1, high ; 4, low).  
 ~ sign of nasalisation.

§6. As regards the consonants the most conspicuous features are the absence of g, and relative unimportance of d on the one hand, and the presence of an exploded retroflex t (ʈ); as an auslaut it is derived, at least in some cases, from an earlier form tu.

It should, however, be noted that g is found in combination with b (b), though the sound often resembles kp more closely than gb.

Final r̥ is frequently strongly rolled ; š is midway between s and sh and is perhaps a retroflex s.

Among the vowels the distinction between open a (a) and closed a (a) is sometimes important ; the latter sometimes becomes ə ; generally speaking a is the common vowel ; the difference is made in these pages only when confusion might arise.

a, ə, e, ə, and i, ə, are distinguished only where there is risk of confusion.

Letters are pronounced as in Southern English, unless otherwise stated. It should be remembered that consonants are usually very fully articulated, so as to produce the effect of a neutral vowel sometimes, *e.g.*, Tumqk, səmqk (=smoke). In the texts, which present the sounds as heard, these intensive vowels have, as a rule, been noted, where the individual words are not separated, as in qkalepa (= q käl pa), he again said.

Some of the vowels are diphthongised, especially before n ; and the vowel in ʈen is almost the same as in English chain.

The falsetto tone is used with monosyllables such as. şenk, all.

§7. **Stress.**—The stress usually falls on the first syllable of a word, exclusive of prefixes; the incidence is not changed by a suffix. There are a few exceptions such as kəbalāi, basket; kərə, scrape off. In the case of nouns with inseparable prefixes the first syllable takes the stress, as the vowel is properly part of the word, though normally no Timne word begins with a vowel, pronouns excepted. Where a noun is associated with a word that may be a verb or an adjective, the main stress falls on the verb in the first case, on the noun in the second.

§8. **Tones.**—The rôle of tones in Timne is comparatively small, owing largely, no doubt, to the part played by prefixes in distinguishing the homophones. Among words distinguished by tones may be cited :

bì, hole; bí, black.

asùm, fast; asúm, dark.

Tones also play a certain rôle in sentences, e.g.:

kəwən, and the other.

kəwən, and he went inside.

kəwəwən, and the other went inside.

## PREFIXES.

§9. The key to the Timne language is the use of prefixes (and to a less extent of suffixes, see §53).

(a) Prefixes are used with all nouns to denote the indefinite and definite states, corresponding to nouns in English without or with the article; and each of these forms has a corresponding plural (see Table II, **S., 13-19, 195-208**).

(b) The adjective takes a corresponding prefix, and is in many cases formed from the verb simply by the prefix. (**S., 18, 237.**)

(c) Pronouns are distinct for nouns indicating animate and inanimate objects; possessive pronouns of the animate class

and all pronouns of the neuter class, take a form corresponding to the prefix of the noun to which they refer (Table II, **S., 69-111**).

§10. The following lists show the principal prefixes (Table II), with the classes of nouns (Table I) to which they mainly refer; (a) are nouns indicating animate objects, (b) are nouns referring to inanimate objects (**S., 19**).

Table II also shows the correspondence of the more important classes of pronouns, and of the prefixes of the numeral.

TABLE I.—CLASSIFICATION OF NOUNS.

1. q (a) ... (a) human and rational subjects.  
u ...
2. a (e) ... (a) animals, birds, snakes, etc.  
na ... ... (b) (i) shrubs, vegetables, products (some), trees (some); (ii) tools, furniture (in consonance with aka, qka, thing).
3. a (tə, e) ... (a) large animals.  
na ...
4. q (tə) ... (a) large animals.  
u ...
5. k(e), (t[ə]) ... (a) small animals, insects, collective nouns.  
... (b) large trees and long objects.
6. i, a (m[a]) ... (a) small quadrupeds, birds, insects.  
n(a)... ... (b) some trees.
- 7A. r(a), (tə) ... (a) animals and collectives.  
(s) ...
- 7B. ra (na) ... (b) rope-like objects.
8. ma ... ... (b) liquids.
9. (e) ... ... (b) (ii) materials, goods (in consonance with eyət things).
10. q ... ... (b) local nouns.
11. a, e, kə, ma, (b) abstract nouns.  
q, ra, s, tə.

§11. (a) It is clear from the table that certain prefixes are used in the singular only :

d(a), i, k(ə), n̄, q, r(a), rə, t(a), u, w;

others are used in the plural only :

n̄a, p(ə), y(a), yo.

Either singular or plural are :

a, ə, m(a), n̄(a), t̄(a), s.

(b) Of these ə and q are unchanged in the definite state ; but u is sometimes found for q in the indefinite state.

(c) kə, pə, rə, and t̄ə, become ka, pa, ra and t̄a in the definite state, but may also prefix the vowel a, which is used with the indefinite forms ka, ma, na, n̄a, ra, t̄a, t̄əna, cows, t̄ana, the cows.

(d) a n̄a may be changed to an before d, n, t ; am before b, m, p ; a n̄ may also be used for an and am, and is found before b, f, and k ; man may be used for ma. But these variant forms are used only with nouns : e.g. antis, knife, amporo, Porro, ainfəm, people, etc.

(e) The ordinary vowel for forming the definite state is a, but i may be used with n̄(a) in the singular and ma in the plural.

§12. It is of some importance to note that the prefix is inseparable in words that originally began with a vowel, such as kota, cloth ; rim, word ; nant̄, fire. Where the prepositions ro or ra precede such words, the prefix is *not* dropped according to the ordinary rule (§68), e.g. rokqr, in the farm, robump, on the head.

In other respects, however, inseparable prefixes follow the same rule as separable prefixes.

§13. Adjectives follow their nouns in the definite state ; a is the definite prefix for all save—

- (i) Adjectives with nouns in ə or y, which take ə.
- (ii) " " " " o or w, " " o.
- (iii) " " " " i(n̄), i(ma), which take i.

## ANOMALOUS FORMS.

§14. Certain anomalous prefixes and forms are found in nouns in common use :—

- (a) taşem, maşem, beetle.  
kalop, əlop, fish.  
wer, ȳer, rat.  
wir, ȳir, goat.  
wqr, ȳqr, duiker.
- (b) wan, wut, child.  
wat, afet, child.  
wuni, afem, person.
- (c) ȳof, yof, moon.  
rafon, afon, hair.  
kaṭa, mata, hand.  
kayaka, dayaka, good rice.  
kela, pela, rice grain.  
rasa, masa, breast.  
tei, matei, thing, matter, character.

§15. A number of words have either no plural or no singular form, *e.g.* afat, iron; makomp, palm wine; edi, dust; sɔnt, pubic hair.

## NOUNS.

## FORMATION.

§16. (a) Abstract (verbal) nouns are formed from verbs by prefixing kə to the infinitive; *e.g.* kəbak, being hard, hardness, from bak, to be hard; kəbal, expulsion, from bal, to expel.

(b) Other nouns are formed by the prefixes a, ȳ, ra, eis; *e.g.* abiai, journey, from biai, to go on a journey; edi, victuals, from di, to eat; rabaki, old age, from baki, to be old.

(c) Local nouns are formed with a prefix o, corresponding to the noun oder, place (understood). Similarly tools, etc.

take the prefix *a*, corresponding to *aka*, thing; materials take *q*, corresponding to *qyeṭ*, things.

(*d*) Nouns denoting an agent are formed by a prefix *o* from verbs, *e.g.* *obok*, a mourner, from *bok*, to mourn.

(*e*) Many verbal nouns are joined to *wuni*, person, to express the same idea; *wuni kədif* is equivalent to *odif*, murderer.

### GENDER.

§16. Gender is not indicated by any change in nouns; sex is shown by the use of the words *rungi* (male) and *bəra* (female), or by different words, *e.g.* *kətəpi*, cock; *kəbət*, hen.

§17. In pronouns (§9) two genders, common and neuter, are distinguished.

### NUMBER AND CASE.

§18. Number is indicated by the prefix (see *ante*, §10). The direct object of a verb, of which there may be two, or even three (§ 50), follows the verb. Of, to, with, etc., are indicated by prepositions or by the form of the verb in certain cases, *e.g.* *yqna*, to make for (a person) (§§52, 53).

§19. The vocative is indicated (*a*) by its place, or (*b*) by the absence of prefix, *e.g.* *yari*, pussy.

### ADJECTIVES.

§20. Attributive adjectives are (*a*) Derived from verbs by the addition of prefixes determined by the form of the noun (§13), *e.g.* *baki*, big; *bak*, laden; *baki*, unloaded. (*b*) Compounded by verbs and governed nouns: *qba amera bən*, passionate; *oṭui faṭ*, inaccessible; *qfqf ṭei*, talkative. The verbs so used are: *ba*, have; *kaši*, refuse, fail; *bqṭ*, be pleasant; *fqi*, be easy; *ṭara*, know; *ṭui*, be hard; *yę̄nki*, be soon, quick. Verbs compounded with *ṭei*, thing, expressing adjectives with the terminations *able*, *-ive*, *-ish*, *-ful*, etc., may be placed under this head. (*c*) From other nouns which may drop their own prefixes, *e.g.* *ošəm okapet*, a town animal. (*d*) From these adjectives are formed

negative adjectives by prefixing *te* (*tše*). (*e*) *Be*, all; *bər*, all; *rəmañ*, pure, all; *səñk*, all; *soñ*, only, and other adverbs, are used as adjectives. **S., 46-50.**

§21. Adjectives derived from transitive verbs are used in an active sense (with an object), or a passive sense, *e.g.* *tañki*, which means either melting (active) or melted.

It should be observed that certain participial adjectives have a gerundial sense, *e.g.* *bara*, to be added; whereas *dif* means simply "killed."

§22. Attributive adjectives follow the nouns they qualify. *Wuni*, *wan*, and a few other nouns take adjectives without prefixes (see §§ 9, 13).

§23. Predicative adjectives take no prefix, unless they immediately follow *yi*, to be, or a similar verb; if an adverb separates verb and adjective, or the verb is negative, no prefix is used. (**S., 237.**)

§24. Adjectives are compared by the use of *ta*, yet; *qta* *bunda*, it is bigger; or *tas*, *tasi*, *tasa*, past.

For the superlative the word *be*, all, must be added: *qtasina be*, he is best. (**S., 52.**)

§25. Personal (*u* used with nouns denoting animate beings) possessive adjectives are: *mi*, *mu*, *qñ*, *su*, *nu*, *ñañ*, with the appropriate prefix, which is the same for all persons, except sometimes the third (see Table II for neuter forms, used with nouns denoting inanimate beings. (**S., 103.**)

Prefix.	1st person.	3rd person.
<i>q</i> , <i>u</i> , <i>w</i> (indef.), <i>ke</i>	<i>kəmi</i>	<i>kqñ</i> .
<i>na</i> , <i>a</i>	<i>ami</i>	<i>nqñ</i> .
<i>ə</i>	<i>əmi</i>	<i>yqñ</i> .
<i>q</i> , <i>qw</i> , <i>ka</i> , <i>aka</i>	<i>kami</i>	<i>kqñ</i> .
<i>ta</i> , <i>t</i> , <i>s</i>	<i>təmi</i>	<i>tqñ</i> .
<i>ata</i> , <i>at</i> , <i>as</i> , <i>ta</i>	<i>tami</i>	<i>tqñ</i> .
<i>ma</i>	<i>mami</i>	<i>mqñ</i> .
<i>ra</i> ...	<i>rami</i>	<i>rqñ</i> .

TABLE I.

## PREFIXES.

To face page xiv.

Prefix No.	Nouns.										*Pronouns.										Numerals.												
	Indefinite.					Definite.					† Possessive (neuter).		Verbal (neuter).						Demonstrative.		Relative.		Indefinite.					Definite.					
	A.	A (plural).		B.	B (plural).		1st.	3rd.	Subjective.		Objective.		1.		2.		3.		4.		etc.		1.		2.		3.		4.				
A.—SEPARABLE.																																	
1	a-, ña-...	... ma-, tə-, q-, yq-, ya-,	am(a)-, am-, an-...	ama-, tə-, ata-, q-, qy-, etc. ...	ani ...	... ñqñ	... ña	... ñi	... aine, aine	... aña ...	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña			
2	da-, ra-, ra-	... na-, tə-, q-, yq-, ya-,	ara- ...	... ana-, tə-, ata-, q-, qy-, etc. ...	rami, dami	... rqñ	... da, ra, rə	... ri, di	... are ...	... ara ...	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are	... are		
3	q-	... (pl. of 1) ...	... q-	... q-	... q-	... qñ	... qñ	... e ...	... yi	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye		
4	ta-, a-, ña-	... ma-, man-...	... ina-, an(a)-, au-	... ama-, aman-...	... ami, mi	... ñqñ	... ña	... ñi	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña			
5	ka-	... tə-, pə-	... ka-, aka-...	... ta-, ata-, pa-, apa-	... kəni, (kami)	... kqñ	... kə	... ki	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake	... ake		
6	ma-, man-	... (pl. of 1, 4)...	... ama-, aman-...	... mani ...	... mani ...	... ñqñ	... ma	... ma, ña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña		
7	na-	... (pl. of 2) ...	... ana- ...	... ana- ...	... nami ...	... ñqñ	... na	... ñi	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña	... aña		
8	q-, u-	... a-, ña-, tə ...	... q-, qwo- ...	... an(a)-, am-, an-, tə-, ata-	... kəni ...	... kqñ	... q	... kg (kqñ)	... qwe	... qwe	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo	... qwo		
9	pə-	... (pl. of 5) ...	... pa-, apa-...	... pomi ...	... pomi ...	... pñ	... pñ	... pi	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape	... ape		
10	ta-	... (ma-) ...	... ata- ...	... tami ...	... tami ...	... tqñ	... tqñ	... tə	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	
11	ta-	... (pl. of 1, 3, 5, 8) ...	... ta-, ata- ...	... təmī ...	... təmī ...	... tqñ	... tqñ	... tə	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	
12	yq-, ya-	... (pl. of 1, 2) ...	... eyq-, eya- ...	... qmñ ...	... qmñ ...	... yqñ	... yqñ	... e	... yi	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	
B.—INSEPARABLE.																																	
13	d-	... s-	... ad-, qd-	... as-	... təmu ...	... tqñ	... tə	... tə	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	... ate	
14	k-	... t-, p-	... ak-	... at-, ap-	... tə, pa-	... tqñ	... tə, pa	... tī, pi	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape	... ate, ape
15	n-	... m-, y-	... an-, in-	... am-, ey-	... tə, pa-	... tqñ	... e	... yi	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye	... qye
16	r-	... n-, s-	... ar-	... an-, as-	... tə, pa-	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	
17	w-	... ow-	... ow-	... ow-	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	... tqñ	

\* The pronominal forms refer to column 1 of prefixes only.

† For possessives with animate nouns see §25.



The ordinary form, compounded by a word meaning "of" and a personal pronoun, always follows the noun; the emphatic form generally uses the prefix *q* (a) when it agrees with a noun denoting a living being, and usually precedes the noun. (**S., 79-85.**)

With neuter nouns the prefix corresponding to the noun is used (Table II; **S., 103-108**). There is also a form composed with *ti*, it, the, preceded by the proper prefix, which refers solely to inanimate objects; *kaṭi* (pl. *añañ*) is also used as a demonstrative, meaning "that." (**S., 109.**)

§26. Interrogative adjectives are the same in form as the pronouns (see §39).

§27. Demonstrative adjectives prefix *a* to the distinctive consonant of the prefix of the noun, followed by *e*, *e.g.* *are*, *ake*, *this*; *qwe* and *qye* are used with *q*, *d*, *q*, *y*. *q* is dropped and *añ* added to form the second demonstrative, *e.g.* *arañ*, *that*; *ke*, *rañ* are added to the full form of the emphatic pronoun (§34) to form a compound demonstrative, *e.g.* *diare*, *it is this*; *diaran*, *it is that*. (**S., 303-316.**)

§28. Indefinite numeral adjectives are:—

*bę*, *sęñk*, all.

son, only.

*lqm*, another.

*nam*, a certain.

## NUMERALS.

§29. Numerals take different forms according as they are used absolutely, with nouns denoting animate beings, or with nouns denoting lifeless objects. In the latter case the form of the prefix follows that of the noun (see Table II).

	Absolute.	Living beings.		Indefinite.	Definite.		
		Indefinite.	Definite.				
1	pin ...	...	...	kin	... qokin, ukin.		
2	pərən	...	...	narañ	... anarañ.		
3	pəsas	...	...	asas	... añasas.		
4	panle	...	...	nənle	... ańanle.		
5	tamat	...	...	tamat,	tamat, etc.		
6	[tamat] rokin (with one), etc.		etc.				
7	[tamat] de rən (with two).						
8	[tamat] re sas (with three).						
9	[tamat] rənanle (with four).						
10	[təfət].						
11	[təfət] pin.						
12	[təfət] pərən.						
20	kəba.						
21	kəba pin.						
30	kəba təfət.						
40	təba tərən.						
50	təba tərən təfət.						
60	təba təsas.						
70	təba təsas təfət.						
80	təba tanle.						
90	təba tanle təfət.						
100	kəmə kin.						
101	kəmə kin nən rokəm (one on top).						
200	təmə tərən.						
1,000	awul nən.						
2,000	əwul yerən.						
100,000	əwul kəmə kin.						

§30. Tamat and tqfat may be omitted in the following numbers: 6-9, 11-19, but only in continuous counting.

§31. Ordinals are—

$\left. \begin{matrix} \text{tq} \\ \text{m} \end{matrix} \right\} \text{tq} \atop \left. \begin{matrix} \text{ta} \\ \text{ta} \end{matrix} \right\} \text{ta}$  first.  
 $\left. \begin{matrix} \text{tando} \\ \text{tando} \end{matrix} \right\} \text{tando}$ , second.

Succeeding numbers are formed with a relative pronoun and the verb beka, make; *e.g.* qwq beka asas, third; the same form is used for second also in the case of some inanimate objects.

§32. Distributives are formed by repeating the numeral, kin ukin, one by one. Adverbial numbers are formed by adding an to the forms win, maran, etc.

Like possessive adjectives, pronouns fall into two classes: (a) personal, used by nouns denoting animate beings; (b) neuter, used by neuter nouns.

### §33. PERSONAL PRONOUNS.

The personal pronouns are used with a verb in two forms: (a) simple, (b) emphatic; in all but the third person plural the form of the subjective differs from that of the objective pronoun (**S.**, **71**, **72**); there is a third form, used without a verb. The simple forms are:—

Singular.		Plural.	
Subjective.	Objective.	Subjective.	Objective.
1 i ... ...	mi (na) ...	sə (a) ...	su.
2 mə ... ...	mu (nq) ...	nə (a) ...	nu.
3 q ... ...	kq (nq) ...	na ... ...	na.

§34. Emphatic pronouns are formed from these by adding the letters in brackets. Absolute pronouns are formed by adding n to these forms again.

§35. Reflexive pronouns are formed by reduplicating the emphatic form and adding *nę* (self) to the second word.

§36. Pronouns compounded with *nq*, (here with, to, or from) and *rq* (there with, to, or from), have special forms for the third persons, *nqñ*, *nāñ*; otherwise the simple objective forms are used, *e.g.* *nqmu*, here with you.

§37. Demonstrative pronouns are as follows:—

	Singular.					Plural.
This	...	...	qwe...	...	...	ane.
That	...	...	qwoñ	...	...	añan.

These may be compounded with emphatic personal pronouns, *e.g.* *kqñqwe*, this one. Absolute forms add *añ*, *oweañ*, this one.

§38. The relative pronoun is *qwq*, plural *añā*.

§39. Interrogative pronouns are :

*kane*, who, whom.

*ko*, what.

*reke*, which.

*to*, how many.

§40. Indefinite pronouns are :

*bę*, *šęñk*, all.

*kin*, one, some one.

*lqm*, another.

*nam*, *wuni*, some one.

*wunq(n)*, such an one.

*wuni o wuni*, every one.

Each other is expressed by a form of the verb (§52).

### NEUTER PRONOUNS.

§41. The form of these is determined by the prefix of the noun (see Table II; §9 (c)).

§42. The simple form as a rule has a in its subjective, i in its objective form.

§43. Absolute pronouns are formed by adding n to the emphatic pronouns, *e.g.* k<sub>q</sub>nq<sub>n</sub>, (this is) it.

§44. Emphatic pronouns are formed: (a) by adding a to the objective form of the simple pronoun, save that ki becomes k<sub>q</sub>nq, or w<sub>q</sub>; (b) by eliding the i of the words thus formed; (c) by dropping the a and assimilating the form to that of the objective pronoun; k<sub>q</sub>nq becomes k<sub>q</sub>n; q and p<sub>ə</sub> are used with impersonal verbs. (**S., 91.**)

§45. Reflexive pronouns are formed from the absolute pronouns by adding n<sub>q</sub> to the reduplicated form. Contracted forms are also in use, *e.g.* (full form) pia<sub>n</sub> pia<sub>nq</sub>, (contracted) pia pia<sub>nq</sub>, p<sub>ə</sub>p<sub>ə</sub>n<sub>q</sub>.

§46. Demonstrative pronouns are formed from demonstrative adjectives (§27) by adding a<sub>n</sub>; area<sub>n</sub>, this one.

§47. Relative pronouns differ from demonstrative adjectives by suffixing a instead of e to the distinctive prefix consonant, *e.g.* aka, apa, which.

§48. Interrogative pronouns are formed like the absolute pronouns by adding a; the only exception is k<sub>q</sub>na.

§49. Indefinite pronouns are:

ra, raka } something.  
tei }  
tei o tei, everything.

## VERB.

§50. The form of the verb undergoes no change, but the moods and tenses of European languages are expressed by auxiliary verbs and particles. Verbs are personal or impersonal; the latter frequently take two objects. Some personal verbs may take three objects, *e.g.*, yepara mi k<sub>q</sub> alil, borrow me a canoe from him.

The transitive and intransitive (or passive) forms of the verb are often the same, *e.g.*, b<sub>ə</sub>t<sub>ə</sub>r, to love, or, to be loved.

In other cases a change of suffix marks the difference, *e.g.*, *bɔti*, pluck off, *bɔte*, drop off.

§51. There are a small number of suffixes (**S., 116-140**), and combinations of these raise the total number of possible modifications of the root of the verb to nearly 50; but the majority are of small importance.

### §52. VERBAL FORMS.

1. Radical.
2. Reflexive ... ... ... *ne*.
3. Directive ("for" or "with") (i) *na* (a is used with 5, 7, 9, and in doubly relative verbs with 8).  
(ii) *ər*.
4. Inchoative (beginning) ... a, o.
5. Reciprocal (spontive) ... *ane*.
6. Causative ... ... (i) *əs*.  
(ii) a.
7. Reversal ... ... (i) *i*.  
(ii) *e*.
8. Pretence ... ... ... *ər*.
9. Frequentative ... ... *əs, ət*.

§53. (2) The reflexive usually implies that the action of the radical or simple verb is exercised on the subject, *e.g.*, *difne*, to kill oneself; but the meaning may also be given by an English passive, *e.g.*, *dinne*, to be lost.

(3) The directive verb has two objects, when it is transitive in the simple form; the second object is (1) the person for or against whom something is done or the instrument with which it is done, *e.g.*, *besa*, to dig with, or (2) a local relation such as about, to, on account of, *e.g.*, *balər*, to dispute about.

(4) The inchoative form signifies "beginning to," *e.g.*, *bia*, to grow dark.

(5) The reciprocal form combines the reflexive and directive form and signifies "doing for each other," or of its own accord, *e.g.*, *fatanə*, to come near each other, or of one's own accord.

(6) The causative form turns an intransitive into a transitive form, *e.g.*, *bakəs*, to make heavy.

(7) The revertive form implies that the action of the simple verb is reversed, *e.g.*, *kanti*, to open (*kanta* = to shut).

(8) The suffix (ə)r indicates a pretence of the action of the simple verb, *e.g.*, *bar*, to pretend to have.

(9) The frequentative form implies the repetition of the action of the simple verb, *e.g.*, *bokəs*, to cry much.

§54. The above forms may be combined in various ways, *e.g.*, the suffix *asiaanę* indicates doing something for each other.

§55. In addition to suffixes, the meaning of the verb is modified by (a) auxiliary verbs, and (b) particles, which serve to indicate what are in European languages termed moods and tenses. The following table shows the principal modifications for mood and tense :—

TABLE III.—(a) AUXILIARY VERBS, (b) PARTICLES,  
(c) INTERJECTIONS.

1. Subjunctive (ought, would, etc.)	...	(a) <i>na</i> , <i>nañ</i> [2, etc.].
2. Potential (can, could)	...	(a) <i>bəli</i> , <i>təna</i> .
3. Conditional	...	(b) <i>be</i> [(1)].
4. Negative	...	(b) <i>he</i> , <i>fe</i> , <i>te</i> (emphatic) [2, etc.].
5. Hortative (let)	...	(b) <i>ta</i> , <i>me</i> (1st sing.); <i>ma</i> , <i>mo</i> (3rd sing.) [1 ; 1 or 2].
6. Optative (prayer)...	...	(a) <i>kañq</i> , <i>yandəñ</i> .
„ (prayer against)		(b) <i>kankə</i> <i>te</i> , <i>yandəñ</i> <i>te</i> , <i>sakti</i> .
		(c) <i>sakq</i> , <i>tehə</i> .

[1] indicates that the word stands at the beginning of the sentence, [2] that it is in the body of the sentence.

The first form of these moods may be illustrated by a simple sentence : *be ibəlihe na bal*, if I were not able to write.

ta (5) is used at the beginning of the sentence, tqkqdi, let him go and eat ; ma is used for the second person singular and all persons of the plural ; mafənta, let us lie down. kankq (6) followed by a verb in the indicative, yandən by the imperative ; a negative may be added ; or sako, saki, təho be used to express a wish that something may not happen, e.g., təhəq (tq) mə təpmie, mind don't chop me.

§56. Verbs may also be compounded into other verbs, e.g., baki sət, to be difficult to sew—

- (1) bak, to be difficult.
- (2) bek, to be fit.
- (3) bət, to be sweet.
- (4) fqi, to be easy.
- (5) kaši, to refuse, fail.
- (6) təra, to know.
- (7) tui, to be hard
- (8) yənk, yənki, to be quick.
- (9) ba, to have, governing a noun, e.g.—
  - (a) ba aməra, have sense, intend.
  - (b) ba kor, be pregnant.
  - (c) ba kədi, have to end.

### §57. CONJUGATION. (S., 407-422.)

Aorist tense	...	...	iħbal.
Progressive tense	...	...	iyi qħbal ; mine me ħalañ.
” ”	”	...	iħi ħal ; ibq ħal, etc.
Perfect tense	...	...	ipon ħal.
Future tense	...	...	iħi (iħxa) ħal ; mine me ħal.
” ”	”	...	iħi kq ħal.
” ”	”	...	iħi re ħal ; iħi poñ ħal.
”	perfect tense	...	iħi re poñ ħal.
Imperative mood	...	...	ħal (sing.), ħal nən (plu.).
Infinitive mood	...	...	ħal, kəħal ; tħal, tħekħal.
Participle	...	...	ħal, ħalañ.

§58. The perfect is formed by the auxiliary verb pon, to finish ; the future may be formed with tħi or ta, with the

particles *me*, *mq*, *ma*, used as mentioned above (§55), or by using the verbs *kq*, to go, *re*, to come.

The progressive tenses are formed with *yi*, to be, and the simple participle; the particles *me*, *mq*, *ma*, with (a) the participle in *an*, and (b) the verbs *kq* and *re*; the particles *ti* or *ta* with the simple participle; or the verb *bq*, to be engaged in, with the simple participle.

§59. There is, properly speaking, no present tense, as the form *i<sup>l</sup>bal* means I write, or I wrote.

The participle is either active or passive in meaning; *bal* means writing or written; the suffix *an* indicates that the action continues at the time of speaking.

§60. The passive form is often supplied by the third person plural with *a* as the pronoun; *adifkq*, he was killed; or by a real passive use of the verb, *akən<sup>t</sup> ka po<sup>n</sup> butəs*, the stick has been shortened. Some verbs like *b<sup>o</sup>tər*, to love, are both active and passive in sense; and other verbs may be found in a passive sense, *e.g.*, *masar ame ma ba kəpat*, these stones have to be cut. In this connection it may be recalled that participial adjectives are also active or passive in sense.

§61. The subject stands first; when the subject is a noun, a reinforcing pronoun precedes the verb. The interrogative sentence follows the same order as the affirmative.

§62. The object follows the verb; and when there is more than one object, they follow the inverse order defined by the suffixes of the verb, the object of the simple verb coming last (§50).

§63. In the second person singular imperative no pronoun is needed; in the plural it follows the verb, and any object pronoun precedes it. If the imperative is negative (with *te*) the pronoun precedes the verb.

§64. A pronoun object may follow the auxiliary verb and precede the principal verb, on which it really depends; *e.g.*, *q<sup>ə</sup>əpon mu sqm*, he will altogether devour me.

§65. Two pronouns are used with impersonal verbs—*q* and *pə*; *q* expresses a state which was or used to be, or is regarded

as usual; *pə* is used of the immediate past and the present; *q yimli tenqñ*, it is gloomy to-day; *pə bia*, it is getting dark. *Pə* is commonly used with the long form of the verb, *e.g.*, *pə lompi*, but it is possible to say *q lomp* or *q lompi*, though the latter usage is infrequent.

### ADVERBS.

§66. Adverbs may be single words or phrases; in the former case they may be used generally, or associated with certain verbs or adjectives.

Generally speaking they follow the word they qualify; a few come between pronoun and verb, or auxiliary and main verb.

§67. Among the more important adverbs are:—

(a) <i>be</i>	... all, wholly.	<i>şenk</i>	... all.
<i>ben</i>	... truly.	<i>sq...</i>	... again.
<i>bo</i>	... only.	<i>ta ...</i>	... yet (not).
<i>fisa</i>	... better.	<i>tahq</i>	... not.
<i>hali</i>	... very.	<i>to ...</i>	... how.
<i>ləmp</i>	... quickly.	<i>te ...</i>	... not.
<i>rəs</i>	... quite, first.	<i>yai</i>	... in vain.
(b) <i>bət</i>	... early.	<i>pali</i>	... all day.
<i>dis</i>	... yesterday.	<i>tani</i>	... soon.
<i>bes</i>	... all night.	<i>təpə</i>	... formerly.
<i>hə</i>	... till.	<i>tete</i>	... now.
<i>nana</i>	... to-day (past).	<i>tenqñ</i>	... to-day (not past).
(c) <i>de, re, di</i>	there.		
<i>ri</i>			
<i>de, re</i> ...	here.		
<i>lənken</i>	yonder.		
<i>rañ, ro</i>	yonder.		

(d) **hq** (ta), not ?

fota.

ko ... why ?

to ... how.

teke ... where.

tela ... when.

For fuller lists, see Schlenker, §§171–185.

The falsetto tone is used with some monosyllabic adverbs, e.g., šé nk.

### PREPOSITIONS.

§68. A preposition precedes the noun it governs, and the prefix of the noun is dropped; many of them are used as adverbs also.

(a) **de**, **re** ... ... ... with.

hā ... ... ... till.

ka, kə ... ... ... in, through, by, from, at, on, of, with, etc.

ro ... ... ... with.

ta ... ... ... except.

tə, ta, təka ... ... ... for, after, as to.

(b) **no** ... ... ... here with.

ra, ro ... ... ... at, in, to.

rq ... ... ... there with.

It should be observed that the sound a indicates nearness, o remoteness; cf. the vowels rañ (near), ro (remote) yonder.

With the prepositions ra and ro the prefix is usually dropped, ropet, in the town.

### CONJUNCTIONS.

The principal conjunctions are:—

a ... ... ... and.

be ... ... ... if.

be pəyi... ... ... if.

de, re	...	...	...	and, or.
ka	...	...	...	and.
kama	...	...	...	that.
kere	...	...	...	but.
ma, me, mo	...	...	...	as.
ó	...	...	...	and.
taňho	...	...	...	that not.
tëka	...	...	...	therefore.
ta	...	...	...	for.
ye, yi	...	...	...	and.

# TIMNE STORIES.



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## TIMNE STORIES.

### AÑFƏM ÑAKADIRA.

#### THE SLEEPY MEN.

Añfəm ñakadira ñaran ań banę. Tę qwq yif :  
Men sleepy two met together. So the other asked :  
mborı mɔníkqoi ? Tópa : a bal mi  
my comrade, where are you going? So he said : they drive me away  
tə kədira kəbana Tópa munqna di məníkqoyi  
for sleeping too much. So he said : where are you going ?  
Tqwq ɔkali mə pai tə kədira kəbana tabalmi.  
So the other one said : say for sleeping too much they drive me.  
Tqotqokq qpa mainyira rasqo ; kamainyira, diq  
The first one said : let us sit here ; so they sat, there  
qdira ; rę ainyirań q rę mir kq tə ainyirań  
he slept ; there the python came and swallowed him ; so the python  
qkal robat kankwi qkəl kq mir kq  
went to water-side ; and the crocodile again swallowed him ;  
de qkă romant qre kal mır ankwi ;  
there the water animal came and again swallowed the crocodile ;  
dq qkăpəra qdékä kqtań de qre dif  
there the hunter came walking, there he came killed  
qka romant.  
the water animal.

De a re tın kq, rę a re bap ankwi,  
There they came and skinned it, there they found the crocodile,  
dq awura ankwi, kakəl tın ankwi,  
there they took out the crocodile, again skinned the crocodile,  
de abap ainyirań, de akəl tın ainyirań,  
there they found the python, there they again skinned the python,  
de a kq bap qlańba ; diq qponsinq  
there they found the man ; there he wiped himself

parəf                    kopa                    ibún dira.    Tí            q kəl kq  
 quickly and cleanly, so he said : I nearly slept. So he went again,  
 kq bik ro                qnān                qyi,            də            qkq            bəp  
 and reached where    his comrade    was,    there    he went,    found  
 abaf                    aňkant,                han                kari potoi;            di  
 they brushed            the bush,                till                they have burnt ;            there  
 a kq kuta                kama                kq kəp kq katala;            diq  
 they went to hoe and    scratched            him with the hoe ;            then he  
 qponsinę                kopa                ibun dira.  
 wiped himself and said : I nearly slept.

OLAŃBA ODIR OBANA            I OLANŃBA UNEKE KOBANA.

A GREEDY MAN                AND A MAN WHO IS A "WATCHPOT."

Oyeba kanękę                qbəp                oyeba radire                qbaf ankant ;  
 He who has "sponge" finds one who is greedy    brushing the bush ;  
 qkaranę                    makqmę ;                mqbək                    qbəf  
 he brings with him    palm fibre ;    when he meets    him who brushes  
 aňkant                tq korikq                tōpa                t̄a kanękę                tqdir  
 the bush,    he salutes him,    he says :    for sponging,    that's why he  
 comes,  
 tōwq qpa                minęn mlaen                t̄arədir" rəbana t̄e iwur  
 so the other says :    I myself                for greediness great I come from  
 ropet                tōpa                han                ipo                bəf                akqr                ake  
 the town ;    he says :    till                I finish    brushing    the farm    this,  
 n̄bəl̄ie                di re                anak.  
 you cannot    eat                here rice.

Tōpa                ampaipami                t̄idine n̄i hantaňkaň ;  
 He says                my pipe                I will be satisfied to eat for ever ;  
 qpobəf ;                tq                odir" qpa                dñe ni ło  
 he finishes brushing ;    so greedy man said : only be satisfied with it  
 kqre                t̄ibalamu yet̄emedi.  
 but I will "greedy" you my food (not give you food).

Qrani kadirobana                qtonńboi                qkerę adaradi  
 The wife of the greedy man,    when she cooks,    carries the food

rokant ; nēke kēnapi qté tēnša tafəti.  
to the bush ; the sponge obstinate stays looking for grains that fall.

Tənqəkə kēnapiān qpa ainfəm amu nākə kēbənsəmi ;  
So the sponger says : your people, they go and welcome me ;

a : n̄bukə n̄a ropet təra dirəmu. Tāpa  
they say you ran in the town on account of your greed. So they  
from them say :

trāikəde ; tōpa titraikə hāi kəreni kaluluk ;  
try him ; so he says : I will try him for a whole year ;

rəyi hāi ka pobəf ; hāi kayqətə  
there he stays till they finish brushing ; until the trees cut down

epowos han, katq̄i. qyira tuñ ; qmpaipami  
finish drying all, they burn, he sits obstinately : my pipe is

abəkəmi ; rəyirə hāi kapuwunkər\*  
enough for me ; there he sits till they have cut down stumps

feu ; tōpa takanəke tə aṭəlamı kaňka  
altogether ; so he says for sponging I am called so that

i re baləmu radir\* ka awən kobəla kō  
I come and drive away greed from you. And they keep on refusing  
him

anant kaňka qfutane k qsumək kəmə gokane  
fire, so that he may stop smoking so that he may get up ;

kō kōwai matis epak kəba takanəke  
so he went and bought matches, twenty packets ; for sponging  
tə dibo šon tə kəpim yənkin radir\*. Ta akqətela mi  
I come only for removing now greed. So they went and  
called me

rotqən.  
from the east.

Dır obana qkoišwi anwutnati osumərəna  
Greedy obstinate man when he bears these children, sends them

ropet ka wont kən Q nəntəpo nəkə' ăpəla.  
to town to his brother. He says : they will finish for him the rice.

Ta nēkə kēnapiān qpa \* omine tənəkədi.  
So greedy sponger says : I will keep on sponging.

hai kapəla pələl.      kanęke kənapiən      otəmərʷ      kəbaňka  
till the rice is ripe.      So greedy sponger      builds      a farm house,

k qpa      apəla pələl ap̩i      t̩ai t̩ara do mafita q̩fuke a̩te  
so he says : this rice that is ripe I must know where they throw  
the husk of it.

Taradirobanañ qpa mənəkə ɬu kere apəlapə  
 So greedy man says : you watch pot only but this rice  
 ntamhəpide. Naiñəmən kəne mənəi qwop ɬo  
 you will not taste it here. Comrade he himself he persists in  
 kasuməkəkən tuñ his smoking only.

Anfəm ropet kañsumər̥ nēke kənapiən a' tətraib̥o tun  
People in town send to sponger, say that he must try only  
kañka qwura yeñkin dir̥ kənəpiən ropet  
so that he may take out now the obstinate greedy man in town,  
(i.e., bring back)

kama näge kənapiañ yq yet kəmani y'qranı ka  
 so that sponger makes friendship with wife of  
 dir' kanəpi; ke obor'əkq tıñ tətəñ qwəñ  
 obstinate greedy man; so the woman begins now to go to  
 kəkeakq anak.  
 steal for him rice

kq qbom kq q̄pá                      molō ̄esura mkaraña ?                      kq  
 So the woman says      how many chapters do you read ?      he says :  
 k̄emē t̄erəni ;                      kq qbom k̄opa                      qwade,                      ̄wosəmi  
 two hundred ;      so the woman says      keep trying,      my husband  
 q̄karaī bo                      ̄esura k̄eb̄                      trai k̄e mañ                      wurakq̄  
 learnt only      chapters twenty,              try that                      you bring him  
 ropet                      ānwutami      me kom      be,                      q̄pò somərəniā  
 to the town ;      my children      I bear,      all,      he has sent them,  
 ropet.  
 to the town.

Ka ańwqonŃon arekorikq kopa nant  
So his brothers came and visited him ; so he said : fire  
nəyəri tonuń ; kamańkăl.

is not here to-day ; so they returned.

Ka ambarinəńq aręq korikq yq kal bo so pa  
So his father's brothers came again to visit him ; he only said  
again

məməmq tań qpa. Tę dir" kənəpiən qpa :  
the same words he said before. So the obstinate greedy man said :

Q : nakq lukami ańeyęti koŃe kańka  
he said They came and brought me this thing because so that  
kərepimi radir" kere tubaié pa'  
he came and plucked the greed from me but it matters not,

ta ambarinəńo ańkalăne. tq qten omori, Q  
so his father's brothers returned. So he sought mori man, said :

tomori qteyq owur" kq deyq ;  
let the mori man do that he does not go out ; so he came do ;

Q atęsoma qpuri tane.  
he (obstinate because he has been used to it.  
man) said :

Danyira han kəbəra moŃon ; kq kanę qmanekqń  
There they sat till the woman cooked ; she told her friend

kq bę iwura tani anak kq yira yindi ;  
she said if I soon take out the rice, go and sit and eat ;

qruni moŃeləmən yęni, kəpuŃońo,  
the man when he heard this, as soon as cooking was done,

komo fisane kama akane nękə kənapiań  
he "dies" (in pretence), so that they told the sponger

kəməkqotqri tara afi radir" kanəpi  
to go and announce death of the obstinate greedy man

ropęt. Kq ikqeri nańowi  
in the town. So he said I will not go there ; this comrade

Q, minən méré nęke tęń qyomı rądir"  
he said, I when I watch pot, so he does me greediness.

Ta' nēke kē napiān qpa manṭēbo soñ ropeṭ  
 So sponger said : let us not send to the town  
 kēṭin ibā ṭatāla yi kasañkiñ. Tē qbēra qpa  
 for nothing, I have the hoes and cloth. So the woman said :  
 ḡ, owosəmi ofoqē man ka akasañke kōmu a'  
 no, my husband should not be buried with cloth your and  
 ofoqē bēsa katala kamu ; ṭaṅkōbo ropeṭ ;  
 should not be dug with hoe your ; you must only go to the town ;  
 tq q pamən : m̄ m̄ ikōe anak ainye nyi mila tāpē  
 so he said : no I will not go ; this rice is what I have long been  
 nēke ṭasədi ni boe.  
 watching for, we must eat it only.

Tayira qtan, ka antəmaña ; qtōma ka owunifi  
 So they sat a little, so they stood ; namesake of the dead  
 kōmo dēr, qkarane kota kamare kasañke ;  
 he came, brought with him cloth so that they came and  
 dressed

dir̄ka nēpiən kamawurākō kamakō bēs  
 the obstinate greedy man, they bring him out they go and dig  
 kaboma kamabasi kō, kamakōbot̄ roboma  
 the grave, they took him, they went and put him in the grave ;

kamałbosər̄ tonq amfos na bēnq bō  
 they filled in the grave ; behold the corpse they buried only ;

kōmokəl wufutē ri. kōmokołaš anak kēma  
 he returned rose up quickly He went and took the rice ; he  
 from there.

bükene ni y' qranikqñ ; tunqhq ampələ kabip ;  
 ran with it and his wife ; behold they forgot the spoon ;

Mañkötøyira ṭekādie anehē kabip ;  
 when they went and sat to eat, they did not see the spoon ;

nēkēkənapiən ḡnəna kōmo tānəna kabip  
 sponger saw them, he carried for them the spoon,

kō kēke àkāmandi yet bē kamainkorine  
 he said here it is, and they ate things all, they saluted each other,

kamanşel kamantuňkəla yet kamaňkənə ropet.  
they laughed, they packed the things, they returned to the town.

Mambe ropet; kókas kóñ olqm  
When they reached the town; to his father, he counted  
epon kəbă kó muťi nékə kobănaň məməy.  
pounds twenty; he thanked great sponger thanks.

QLAŃBA TEŃE TAMALAŃBA MQŃ

MAN WHO IS LEFT ALONE ON ACCOUNT OF HIS AMOROUSNESS.

Tap̄ qlaňba kóinyirari qba malaňba obana  
Long ago a man sat there, he had great love (desire) for women.

Qreňbuňene onanťe sq, t' qbai qtelakó;  
When he remained without marrying, so king called him;

r' qkoyira. Qkoňo yirare taňbal  
there he (went) (and) sat. When he sat there, woman palavers  
təbəti anrani na qbai qpolan băraňa. T' qbai  
many, the wives of the king he has copulated all. So the chief

qsekó kókotila. Qkó bo tilakó,  
tied him, he went and sold him. When he went and sold him

tópa ka irake kəbakimi, katilanimi: r qłafəti  
so he said this leaving, I am tired of it, selling me; there he

usém ufalir, tə okó yi rokant;  
changed into a flying animal; so he went and lived in the bush;

kómqwa bosonaň; aňaňekó tap̄ třrei  
he went on lamenting; those who did not know him before,

anəňkó bwi a: kakəm; tə qłasa mofila  
when they see him, they say: bat; so he hung swinging;

qpa: yá ò.

he said: ya o (don't).

KANÁNTA KA' PANIS.

MARRIAGE OF PA SPIDER.

Obəra kónakom; kápà: wuni kékəbur  
A woman was born; they said: person with scar

qnanṭayəkq ; Pa Nisan kqyokanę kopa  
 should not marry her ; Mr. Spider got up, and said  
 qṭənanṭa obəra, tā' ańfəm na obəra ampa  
 he will marry the woman, so the people of the woman said :  
 koten aręka na ansin. mə dər qbəp ambok  
 go and find skin of snake. When he came, he found the snake  
 qpofoşnę qfu. kqkane ambok q yepumi  
 had just taken a new skin ; he told the snake, lend me  
 ańfəsəmu, kqyepəkq ; qbasi ańfəs kqwən,  
 your cast skin ; he lent it to him, he took the skin and put it on,  
 kqmo kqne kańfəm na obəra ; ampaq ṭayi ;  
 and went to the people of the woman ; and they said nothing ;  
 kakələpa koten rašek ranšip areka wuřmətirw  
 ad they said again go and find tooth of leopard which is bleeding ;  
 qbəp anšipe kopa kq di fənta nqyən  
 when he met the leopard, he said : come here and lie down here,  
 kanšip məkofənta kamaiňt kq  
 and the leopard when it went and lay down, they scratched him,  
 modira kqmoněpəkq ka rašik kqmoratuše  
 and it slept, and he hit it on the tooth and it fell out,  
 kamansakanę re kqomokerqri kqkəsən  
 and they scattered there, and he carried it and gave it  
 takananta, kāpə ka koten məberma kékən ;  
 for the marriage, so they said go and find wine of iroko ;  
 kqsołkəkeyā makomp pəresək kqmo  
 he went on stealing all night palm wine ; before morning he went  
 kqsek katňa ka kékən ; mapəsək bət kańfəm  
 and tied calabash to iroko ; when morning came the people  
 anənkq tqň qbaki ki ri kq sənə,  
 saw him take it off from there and he gave it to them,  
 kakələpa kqbań ańyirań ukəli nkarakq ;  
 and they said again go and fetch python live and bring it ;  
 məbəp ańyira kopa ańkənť iwope  
 when he found the python, he said the stick I hold

kataşimu kqböl      kânyirañ      qpenša ;      kopa  
 is longer than you ;      and the python      denied it ;      and he said  
 refonta ba      kamækeli      kânyirañ      mqfenta ;  
 come and lie down      and let me see ;      and the python      came and  
 lay down ;  
 komošek kq      kqmokerékq      kqkqson.      kápa  
 and he tied it,      and he carried it      and gave it      and they said :  
 koten      qbañ      atësoma      qkur" kobana      kqkqne  
 go and find      bush cow,      because      the family is big ;      so he went,  
 koten etqk      kqkqlap      nant bët bët      kqbañ  
 and found wood,      made fire      in early morning ;      and a bush cow  
 mqderi,      kqresaya      kq nëpkq      rolep      kqmfumpq  
 came there,      and warmed itself      he hit it      on the neck      and it fell ;  
 kamañ basikq      iapa      kérkatapi      kqmñkerekq.  
 and they took it up      and told Mr. Spider junior      and he carried it.  
 kâ pâ'      kqbañ      skadandi      Qkqyep kq  
 And they said go and bring camel (?) ;      he went and borrowed it from  
 ka owq bakwe      ka lénkli kq kq      kere  
 the one who has it      and they handed it over to him      but  
 qsonq tî      rëka ;      kqkerékq,      kqkqson  
 he did not give      anything      and he carried it,      and gave it  
 tâkananq.      kâpa      koten .      ákqerê ;  
 for the marriage.      And they said      go and find      ground-squirrel ;  
 qtens ambi      kq qkqbeskq      kqkerékq  
 he sought the hole      and he went and dug it up,      and he carried it,  
 kqkqson      tâkananq.      kâpa      koten  
 and gave it      for the marriage.      And they said      go and find  
 okâ romanq      qkqne kq bek      okâ romanq ;      kane      ampa  
 hippo ;      he went and      found hippo ;      he spoke of palaver  
 na kananq      koka romanq      qpa :      der,      kañkqne  
 of the marriage      and the hippo      said :      come,      and they went  
 kqkqtorikq      okâ romanq      ulqm      kanşikékq  
 and he showed him      hippo      other,      and they tied him  
 kqkerékq      kqkqson      tâkananq      k apa  
 and carried him      and gave it      for the marriage.      And they said :

koten afem atomo, koten etomo, be ; qson  
 go and find dancers, and he found dancers, all ; he gave  
 ataba kq yepena kopa be nako  
 tobacco and borrowed (?) them ; he said if you go  
 ikotəboyano ; kaiko ; kāmare basi  
 I will go and dash you ; and they went ; so they came and took  
 obera kamalañkliko kq.  
 the wife ; they handed her over to him.

KALQMÉ Y ÁINYARIAÑ.

SHEEP AND THE CAT.

Obái koinyirari ; kqkom kəlqmé yé yariañ ; alqkonyin  
 The king\* was there ; he begot a sheep and a cat ; once on a time  
 kañbané ; kə kalqmé qpa : miné pañ qtabotér ;  
 they met ; so the sheep said : it is I my father loves better ;  
 ta pa ainyari qpa : qinyemén minépañ qtabotér ;  
 so the cat said : you tell a lie, it is I my father loves better ;  
 ta kalqme qpa : ówa, mañkotan i bqm  
 so the sheep said : all right, let us go and let fall droppings  
 karen wapa ; kainyari opá : wa' ; kalqmé  
 on father's bed ; so the cat said : all right ; the sheep  
 kqmokqne kqmokqbqm ka qren tanfem ampa :  
 went and let fall droppings on the bed, and the people said :  
 kalqmé qbqm ka qren k qbai ; qpa  
 the sheep lets fall droppings on the bed of the king ; he said :  
 kqnopunši kamapunši kalqmé t̄ kkelk̄  
 go and wipe it off, and they wiped it off ; the sheep returned  
 k ainyari kopa : mepanañ pan min  
 to the cat and said : when I told you just now that it is I father  
 qtabotér owá ipobqm enini  
 loves better, all right, I have let fall droppings ; dung

\* He was king of Roiemere, towards north.

amawotañ munqñ kqm̄em̄. Ainyari kqm̄okqñ mñ  
they are wiping now ; you go and try. The cat went away also

qkqfənta karen wa qbāi. Añfəm  
went and lay down on the bed of the king. People

anləfəti ləfətikq kere qtāminta bqm̄ ;  
turned it over and over but it did not have courage to defæcate ;

qbai qwqñ bo rošete ; ainyari ote tuntune  
the king went into the house ; the cat left its squatting

ṭekəbqm̄ k amfet ainanəñko ampa : Ô, ainyari  
to defæcate ; and the children saw it, and said : O, the cat

qyema bqm̄. Tq qbai qpa : sapəkq noba  
wants to defæcate. So the king said : beat it

kaməyəfəri. kama sapəkq kqmołuke ;  
so that it goes away ; So they beat it and it ran away ;

añkqbunəñ ka neyi kalqme ; kalome qpa :  
when they went and saw the sheep, the sheep said :

ənəntoi yi məkqsapmu tənini, tən minq pañ qtabotər̄.  
you see you are beaten for fæces, so I am loved by my  
father better.

T ainyari qpa : t̄ubāepa mñqñ Ainyari t̄pa : minañ  
And the cat said : it matters not to you. The cat said : I am  
mi wankom.

freeborn.

ainyi riño antəłqñq, kantik kamander̄  
They were there, they did not separate yet, and strangers came

ka qbai ebaši kalqme qboyaña ; ainyari qwur̄.  
and the king took the sheep and gave to them ; the cat came out

qkq ka kalqme, qpa ənəntoi, munqñ munq y qtar  
and went to the sheep ; and said : you see you, you are the slave,

ałqyamu tonqñ atəfāimu tete  
you are given away to-day, they will kill you presently,  
səpomusqñ.

we shall eat you up.

Añfəm aböya kalqme añfaiékq añašikq  
The people received the sheep, they did not kill it, they took it,

aňkő bukő kő                      ampoyeši kő                      ambakő  
 they went and washed it,            they dressed it,            they carried it

rorqnaň.    Teň wuni owuni tonqň  qsata bo tóň kalqmę  
 to their home. So everyone            now            when he gets now a sheep  
 ka satěka  qňak kqň beliň,    qtansanę    kalqmę ka qbai  
 for sacrifice he hangs on it bells,    he imitates    the sheep of the king  
 qboya            tlapě.  
 that he gave long ago.

Ainyari otębo yi    qfentaňo            kailaňkqne            qbai.  
 The cat as it is left    lies down only    on country cloth    of the king.  
 qtinči    bip ater    d' ainyari    qtap tlapě    kasom ter  
 He catches    the rats,    there the cat    began long ago    to eat rats  
 ta močebafe.                              Ambai tóň                    ambotkq  
 for he didn't clean a farm.            The kings themselves    put him  
 taka som ater,                            ta ter                    kosom elankqnel ain;  
 for eating rats,                            for the rats                    eating their country cloths;  
 ainyari ten tqtonqň                    qyemaq sq                    tenten    wuni ba  
 the cat    so to-day    does not want again    to follow    one who has  
 enęte.  
 rags.

## KILISAŇO

THE WAKER (OF THE DEAD),

## NÖNKABQLIAŇO

THE FAR SEER,

## TOSAIŇVISOMOŇO

THE LIFE RESTORER,\*

## KOTKOBANAŇO.

THE GREAT WALKER.

Nenqobolian,    kilisano,    tqasainyisomeno    kq̄t kobana  
 The far seer,    the waker,    the life restorer,    the great walker  
 na kq̄bane    da kurumasabaň    otoraňa    wunibom,  
 met together    and Kurumasaba    sent down to them    a woman;  
 na be ainyemakq kere    antę    owq m̄satakwe,  
 they all wanted her    but they did not know the one who would get  
 her,  
 kaňbašikq    kantekq    pasantikiaň.  
 they took her    and left her (in care)    of Pa Santigi.

\* i.e., one who can restore life to dead.

Kañāto rotqron

And they all went far in the east

kampa : be sōrekale,

and they said : when we return,

owq mōnanṭa ḥbera

the one who will marry the woman

sēṭara kō.

we know him.

Manṭekqone

When they were going

amba ḥqpon yērēn ;

kaikq

they had pounds two ;

they went

wāis mayēntē, makana, tasur aīwāis yet  
and bought sesame, ground nuts, guinea corn, they buy things  
šeñk, añkala kōñla, kañkansēkērodi.  
all, they go and sell, so that they may get richer.

Nēñkqbolian kōpa ; iwqrep ḥbera mēsōreṭimi qṭu.

The far seer said : I dreamt the woman we fight for is sick.

Kamaiwur andirē dēroder ta ka pa Santiki

They started and did not sleep anywhere till to Pa Santigi's,

anṭe ḥbera kēbēnq. Mambe rō kōe  
(with whom) they left the woman to be kept. When they reached himambēp ḥbera qfi ; tokilisən qpa : e,  
they found the woman dead ; so the waker said : ah,  
mēnēpa lōñ, ḥbera nēmēnanṭakwē, owā,  
as you said, the woman you are going to marry, all right,qfi ; tōsainyisəmən tōpa : sañ sēbalhe  
she is dead ; the life restorer he said : we have nothing  
mamasēyōwē ; tōsainyisəmən tōpa minañ titosainyisəmōñ.  
to do ; the life restorer said I will restore her life.Tōkilis qpa minañ tēkēlis kō bēpi mbēli tōsainyisəmōñ.  
So the waker said I will wake her, if you can restore her life.Kilisañ kōmo kiliṣēkō, tōsainyisəmən kōmo tōsainyisəmōñ.  
The waker waked her, the life restorer restored her life.

Kōtkobānai kōmōre bēlen taw qmonant ḥbera.

The fast walker began to ask who will marry the woman.

Kōtokobānai tō kalepa mañkoinu kambēki,  
The walker said again : let us go to our head people,  
kamansēkō tuñka tā qmonānta ḥbera.  
so that we may go and argue who will marry the woman.

Ambe ḥo ṙokqoi ta aṅkanę kambəki  
 When they reached their destination, they discussed with the head  
 people  
 kere ambəp aṅfəmañ ampoñi kampobok  
 but they found their people all dead ; they performed the  
 ceremonies  
 nabę. Tq kəlikqəbəliən qpa qbera mimənəntakq  
 all. So the far seer said : the woman I will marry her  
 aṭəsoma minənkq kəpa ḥtuṭq, təsoma sədər ;  
 because I saw her, I said she is sick, so that we came ;  
 ta kət kobana pa : fəu mimənəntakq ninkətanu  
 so the fast walker said : no, I will marry her, I walked with you,  
 təsoma səbəpkq bəpi eṭina kəsəbənən  
 so that we found her ; if not for that we should have  
 apomənkq. Ta okəlisən qpa : fəu mimənənt  
 found her buried. So the waker said : no, I will marry  
 qbera ; aṭəsoma miṅkəlis kq, ta təsainyisəm qpa :  
 the woman ; because I waked her ; the life restorer said :  
 feu, mimənəntakq təsoma miṅkalainyisəm qpa :  
 No, I will marry her because I restored her life.  
 Tambəki ampa : wuni tə qbera,  
 The head people said : He who is going to marry the woman,  
 qyę, nabę nəburqke yq sqbę ; tən  
 is not here, among you all. You all have done well ; so we  
 səmaikenekq kət-kobana məkqoyi baki. Qmori  
 must keep her for fast walker, because he is older. A Mori man  
 qyi ropeñ kanlənañi ; ka kq tərikq  
 was in the town at that time ; they went and showed him  
 katək ; tətənai aset kañko yirari  
 the palaver ; so he found them a house ; they went and sat there ;  
 kañkant şap, qbera tq tətila ri.  
 they opened a shop, and the woman was left selling there.

QYA OBAKİ      YQ      QYA OBAKİ.  
 THE OLD WOMAN    AND    THE OLD WOMAN.

Qya      konyirari      kanyi re      yatki  
 A woman was sitting there,      and they were      friends,  
 rə okoskən      oya obakiən.      Qya obaki      owe  
 and her companion      an old woman.      This old woman      bore  
 kənkom      wankən ka koyep      kəbən ka okoskən  
 her daughter      and she went borrowed      a bangle from her companion,  
 qya obaki ;      kə kerəki      mə qənkkoki,  
 the old woman ;      she brought them      when she gave it to her,  
 kəresülki      kanlənk na owanəkən      əwat  
 she came and put it      on the leg of her daughter      when  
 opobo      tənai,      kabən      kobaka ra kanlənkən  
 the child      was full grown,      the bangle      stuck on her leg  
 kəfoine sq wurari.      Qwəba kabəni  
 it is not easy to take from there again.      The one who had the  
 bangle  
 qələbə kopə owan kən      qpotənai,      ayeña  
 when she heard say that the child      was full grown,      they want  
 tənəkəyi,      kəkəriken      q re      bən      kabəni  
 to marry her,      she went there and said : I have come for the bangle  
 kami. Tonqı qkoskəwe      kəməta      qlatən      asirən  
 my. Behold this friend      before      has been doing      unlawful  
 abaki mader ;      qələsərəkə nəwəla,      akəm  
 violence ;      she had spoilt for her a kola tree,      that bears  
 təfətənən,      təbəntə      okosə kən      qyəpərə kwe.  
 very many,      for a broken pot      her comrade      borrowed from her.  
 Qwiməni,      maba mati      mayikə,      qribo tə  
 This one,      for that vexation      was in her,      when she came for  
 kabənkəni,      qwojən      qkotən kə      təbən tələm ;  
 her bangle,      that one      went and found for her      other bangles ;  
 təpa      Iyəmaə ki,      tas bə kəmi.      Miyə mihə ;  
 she said :      I do not want it,      unless mine.      There is no help ;

kamakq̄      b̄ek      anləñkñā      owat ob̄era,      asuli  
 they went and      cut      the leg of      the child,      they took off  
 kab̄en      asoñkq̄ ;      owatob̄era qfi.  
 the bangle      and gave her ;      the child died.

ATĀ      TAWOTO      ANTEBAFÉ.  
 WHY      THE CHIMPANZEES      DO NOT BRUSH (FARM).

Tawoto      nayira      tap̄e ;      kantane k̄edi mən̄t  
 The chimpanzees      they sat      long ago ;      they used to eat tree  
 məkomi ;      areb̄opa      t̄ekəbafe,      ri ampa  
 fruits ;      when they said      about brushing,      there they said :  
 [n̄a]antotq̄o ka      k̄obəf      ambot̄      t̄or t̄an.  
 the first thing [they do] in the      brushing [is]      they put      their farms.  
 anrebo k̄one rokant̄ takabafe,      ampa      ma tap̄ he  
 When they went to the bush to brush,      they said      we should not cut  
 ak̄ep,      afutu,      alane,      q̄tañka,      q̄gbot,  
 (different kinds of grass and trees)  
 abei,      abibia,      anuñk,      akan̄t,      abamp ;  
 (different kinds of grass and trees)  
 dainyiroi      katakalr̄s      ropet,  
 there they sat and said      let us return now      to the town,  
 kab̄ef k̄eləsa.  
 the brushing is spoilt.

Ambebe      ambəp      q̄lañba      q̄tiña  
 When they reached there,      they met      the man      roofing  
 anset ;      ankalbo      ankotanšane  
 the house ;      when they returned      they went and imitated  
 m̄om q̄lañba      m̄osete      k̄qre      ant̄eti      k̄opai  
 as the man      built the house      but      they did not know to say  
 dorata      ramafənta :      n̄an anwq̄n      kafənta rok̄om  
 that it is under,      they lie down :      they lie down      on the tops,  
 q̄k̄om      k̄qdetoin k̄e sapəña.      Tampai :      ma kab̄ef  
 the rain      comes and beats them.      So they said :      as the brushing

kələsai. manṭōronu rokamp kəməsəkə wai yęt  
is spoilt, let us go down to Freetown, so that we may go and buy  
things

əbəfa ; ampaì bo kənqə anıñkarañañ  
to brush with ; when they were ready to go their mothers-in-law  
ampa : ta ambañañ təkal. Pa Rotoñ  
said : let them carry for them hampers. Mr. Frog,  
pakanñañkañ anṭəkə anṭañañ. Tawoto añañbañi  
Mr. Chameleon, they will follow. The chimpanzees took the  
təkal ; ankənqə kərə kapetəpet abebə  
hampers ; they went but every town they reach, they  
atadiri ; yetədi ambá ampodiyi ;  
have to eat there ; the food they have they have eaten all ;

qkotō ampoi, malap məbəpona ; ankə rokant  
the load they have eaten, shame caught them ; they went in the  
bush ;

añwure so ropeñ təñ botqə  
they never came out again in the town, now they only

anrekea ka tər anfəm ambəfe.  
come and steal from the farms the people brush.

Yə pa wotoñañ ainyo təpə antamərə kəbəf.  
So Messrs. Chimpanzee did long ago ; they failed to brush.

Pa kənañkañ oyəmañbañ añañkañ qənqən kabul  
Mr. Chameleon when he wants to take his hamper ; the hunch on  
his back

kəsəloqəkə de qte təpə oyitqən yileñ.  
does not agree for him there he is left long ago, he lives slowly.

Parotoñ obañi añañkañ qərə qəbui ayə təkaratəra  
Mr. Frog takes his hamper but there is no forehead to hang

rabiña ; qwən dosən ešikəpošima  
the rope ; he puts it in the mouth, all the teeth break out,

tañroto otet tonqə qbañsq ešik.  
so the frog is left to-day without teeth.

KONISARAN ò TÉMPI TÉMPI TAS ABÁI KƏ TÉMP.

## KONISARA, THE MOST SENSIBLE WISE MAN BEYOND THE WISE KINGS.

Qlañba koyiri lanñi kónant wunibom ;  
 Young man sitting there was, and he married a woman ;  
 kó wunibom oreñbasi kom ka kaloba kakor  
 and the woman came and conceived on the shin and the belly  
 këba tëren tófat tanlé. Alókonyin owoskqñi qpa tanqot  
 took 14 years. One time her husband said let them go  
 tén etók y' anresuñon afet ;  
 and find wood, and her mates (fed) the young ones ;  
 ankqñe bwi, anwút ia anresuñon ansek ęlik etók  
 when they went, the children of her mates tied bundles of wood,  
 ansara ainyemá kñone ; qpa mbó  
 they put on head, they wanted to go ; she said, friends,  
 ténéminu etókë ; tanresunoi ampa së të binomu  
 find for me wood ; so her mates said : it is not we who  
 prevented you  
 kékome ; tówat kakaloba qpa : ya  
 from giving birth ; so the child in the shin said : mother,  
 kapili kañbuma ; qya mòkapili kañbuma  
 go round the shrub ; the mother when she went round the shrub,  
 kékaloña mákékañane kowat mowur ri  
 the shin cracked and the child came out from there  
 karánean ; opototéna. komotén  
 with perspiration ; he was full grown. And he (found) collected  
 etók ebéti, komošek yelik kómosara  
 wood plenty, and he tied it in a bundle, and put on his head,  
 kómokqñi ropeñ ; kólumane rokurkuruk  
 and went to the town ; and he went straight to the yard  
 qpakqñi ; móberi komo fak etók ;  
 of his father ; when he got there, he dropped the wood ;

anlikin ętokę ńyę be wuni qṭəma kansenaię owqń  
bundle of wood this, if person stands on this side, and that (one)

kanset qłqın obəleq nənko.

[stands] on the other side, he cannot see him.

Qfakbō anlik qpa: miné yan  
When he dropped his bundle, he said : it is I, mother  
qkom tonqń tēn mineyi Konisara; kəmokqone  
she bore to-day, so I am Konisara; and he goes  
kəmokqəmpa ałqommqń tə yira; tə' oyola  
and builds a hut of his own ; so he sits down ; so the rich  
yamfá opá : qṭəm owatowe bəndifékowe qṭədifmu ;  
backbiter says : Sir, this child, if you don't kill him, he will kill  
you ;

tə qtim əsóm ; ka kətela Konisarañ kəder.   
so the man sends ; they go and call Konisara and he comes.

Obebōi qkaskqń qətela qranikq qłqom ;  
When he comes, his father calls another wife of his ;  
qrefon kq təf ; qpa: Konisara kere  
he comes and shaves her clean ; he says : Konisara, carry  
owat oberāwe kqya kəmu, kəmokqruko.  
this woman to your mother, so she may go and plait it  
(her hair).

Kamańkone, qbebōi koyakwę qpa: yá',  
And they go ; when he comes, his mother says : mother,  
pāń qsoini teli kamaretelami ; ikqboi  
father sent some time ago to come and call me ; when I went

k' qkowura owat oberāwe q: kəmərerukq ;  
and he went and took out this woman, he said : you come and plait  
her ;

qpoło kane ampai qyakon qbok: q'  
when he finishes telling the matter, his mother cries : said :  
tə mitəp reru wuni kəkətolone ?  
how can I begin come and plait a person with shaved head ?

kəmətqnt qyakon ; qyak qtainka boi, qpa  
He consoles his mother ; when his mother ceases, he says

tənmi rameş ; qyakqon kəmotənri qsoñ kə ri ;  
 find for me an egg ; his mother finds it and gives it to him ;  
 kopa bəkqoñ kəpəi, tıko soñ kə rameş are ;  
 he says : if I go to father, I will go and give him this egg ;  
 kəmoñbami kəbant yi kəşəpən.  
 to make for me a bone and a comb.

Kəməyokanə kəməkəne ka qpəkqon ; qbe ri ɬoi,  
 He gets up and goes to his father ; when he reaches there  
 qpa : pâ' yañokurimu q kame karāmu  
 he says : father, my mother salutes you, she says : let me bring  
 for you  
 rameş are kama ndeñankə kəbant yi kəşəpən  
 this egg so that you come and make for her a bone and a comb  
 tək esanti ; ikere. Qpa : obāmiyq,  
 to go and comb out ; I carry it. He says : he does not  
 kəmətañk ; qyolayamfa obəłboi  
 know what to do and keeps silence ; the rich backbiter, when he  
 comes,  
 qpa qtim qwatqwe bəndifekqwe qṭədifmu.  
 says : Sir, this boy if you don't kill him, he will kill you.  
 Anloñ ati Konisara qkalane tqñ kaşelañ. t qtim  
 That time Konisara returns with a laugh. So the man  
 qkaləsom kamakqotəla Konisarañ ; Konisarañ  
 sends again to go and call Konisara ; Konisara  
 obəłboi qkaskqon qwura kəla kin qsoñkə ;  
 when he comes his father takes out one grain of rice and gives  
 him ;  
 q' kerə ya kəmu ; tə kə tuñ kī'  
 he says : carry to your mother ; let her go and cook it,  
 kəməros tərə tamtədərən ; atik antədəmi  
 and dish it basins seven ; strangers will come to me  
 tonuñ.  
 Konisarañ kəməkəne kəməyokanə qyakq mpa nyi.  
 Konisara when he comes, he goes and relates this matter to his  
 mother.

Qya kókomo bök sq' kókal tqntq kó  
 And his mother cries again ; and he consoles her again ;  
 koyakó tqfla ; tqkal pa tñemí  
 and his mother becomes silent ; and he says again find for me  
 alúka ñapépé, yá. Kóya kómoten ní kómosqñko ní  
 seed of calabash, mother. And his mother finds it and gives it to  
 him  
 kómopa bekqi kapai tikanékqii anak amfoiqe ros  
 and he says : if I go to father I will tell him the rice cannot be  
 dished  
 be apepe ñyé teen bbqiyema tqkotep  
 if there is no calabash, so if he wants, let him go  
 anluka ñyi qepepeati re mä ros tani.  
 and plant this seed and the calabashes of it there you dish in the  
 afternoon.  
 Kómqyo kané kókqne ka qpakón ; qbe ri boi  
 And he gets up and goes ; and goes to his father ; when he reaches  
 there,  
 kómopa yañ q kámekarámu anluka ñyi apepe  
 he says, mother said, let me bring for you this seed of this  
 aiñyi ; kamande tñpi ni káki káménloqó  
 calabash ; (let you) come and plant it now, and let it grow  
 káménkom qepépékemebék kaman pimí  
 and bear calabashes ; and get old, (let you) pluck them,  
 kamañ bayi kamanñaiyi ; bëpos tete  
 (let you) break them and dry them ; if they presently dry  
 kamansqmiyi kamakeréyi kamqyam qkóbqsa yi  
 (let you) give me them, let me carry them, and let mother go and  
 scrub them  
 kómqros ri anak na antík, mande tan diyi  
 and dish there rice of the strangers, they are going to eat it in  
 the afternoon.

Qtim qbamiyó kómqtañk ; Konisarañ  
 The man does not know what to do, and keeps silence ; Konisara  
 kómokalane kašelaní ka yakón ; qyola yamfa kómoder  
 returns laughing to his mother ; rich backbiter comes

k̄omokal pa	q̄tim	owatowe b̄endifekq̄e
and says again :	Sir,	this child, if you don't kill him,
q̄təd̄ifmu ;	k̄om̄som ka k̄otela	Konisaran ;
he will kill you ;	and he sends and calls	Konisara ;
m̄ek̄onisara dere	t̄kas k̄opa : wank̄emi	ákó yet̄
when Konisara came,	his father says, my son,	what things
yañk̄aramiñ ?	To wuni mótep móban rames	
do you bring for me these ?	How can man begin to make egg	
k̄ebant i k̄ešepoi ?	Ta' Konisar qpa :	be nən wuni
into bone and comb ?	So Konisara said ;	if you see a person
q̄k̄b̄eliq̄ bai rames kabant k̄ešepə	tá' wuni q̄b̄eliq̄ ru kut̄oluñ.	cannot make an egg into bone and comb, so one cannot plait barehead.
Tókaskq̄n q̄kal pa :	To wuni mótep aluka	n̄ep̄ep̄e
So his father said again :	how can one plant a seed	of calabash
arei nyin manl̄oko	mambake ?	Ta' Konisara qpa :
one day, it grows,	it gets big ?	So Konisara said :
benənk wuni q̄b̄eliq̄ t̄ep	aluka n̄ep̄ep̄e anl̄okq̄ arei nyini,	
if you see one cannot plant	seed of calabash and it grows in one day,	
ta' wuni q̄kb̄eliq̄ t̄ep	k̄el̄ k̄e l̄oko arei nyin	adiki
so one cannot plant	one grain and it grow one day	and they eat
anrei nañi.	Konisaran k̄om̄kalâne	k̄oyákq̄n ;
it that same day.	Konisara returns	to his mother ;
aret̄olq̄mi okaskq̄n	q̄pat ət̄är əb̄eti ;	r̄eb̄eti ol̄om
other wives of his father	boil tar much ;	next morning
q̄somər k̄	Konisaran t̄oder"	nina
he sends to him ; he says :	Konisara let him come	to-morrow
b̄et ; Konisara	q̄tel ti boi	q̄ten adandəl abana
morning ; Konisara	when he hears of it,	he finds basin big
q̄sarayin	q̄k̄one p̄erəsök	q̄k̄ot̄ema kañwindo rayer" ;
puts on his head	he goes at dawn,	he stands near the window ;
q̄k̄ori	q̄kaskq̄n ; q̄b̄asi amf̄at̄əñ antar	q̄kusər k̄on
he compliments	he takes the pot of tar,	pours it on him,

qanaq ofi	oṭeti	kopā	qba	adandəl
he thinks he died,	he does not know	that	he has	a basin
robump kqñ ;				
on his head ;				
Kqnisarañ	qkaskqñ	qpoñbo	kəl	antare,
Konisaran	his father	when he finishes		turning the tar,
qkqñe	roset kqñ		qkqñemər	antar.
he returns	to his house ;		he goes and puts the tar down.	
pədira dira	boi mərəi	məlqmanē	qbaši	antar
When it sleeps	(several) days	counting*	he takes the tar,	
qkeren ka qpakqñ ;	qpa		mətəl	špa
he carries it to his father ;	he says		when I heard they said :	
enyəma bəmp' abile	ikar' antaraie,		irebalər mu.	
you want to make a canoe,	I bring this tar,		I come to help you.	
Qyolayamfa koder	kopa	qtim qwatowe	bəndifekqə	
Rich backbiter comes	and says :	Sir, this boy, if you don't kill him,		
qtədifmu ;	tqtim qpa		bq mari mñu	
he will kill you ;	so the man says :		my comrade, help me,	
mine tamrəkq	Añfəm kaiwop	Konisarañ kanşik kaiñbətə əkal		
I have failed.	People hold	Konisara they tie and hamper		
		him in a hamper,		
akofitakə karobañ.		anqñ bo nani		
go and throw him in the sea.	When they have gone for a long time,			
pəbakəna	añbaši ankal		ambəta ron	
they get tired,	they take the hamper ..		they put on the road,	
añwon	rokant	añkəpim okom.	Kqnisarañ	
and go	in the bush,	they go and pick fruit.	Konisara	
tote	əfənta	qtik ufula	kqmobek	
so he stays (there)	lying down	Fula stranger	so he comes	
qkorikq	kqmonkane		təki añañi mwi ?	
he salutes him,	and asks him :		why are you hampered ?	
Kə Kqnisarañ	qkalkq kori	kq minañ	ayema	
So Konisara	returns the salute	so he says : I,	they want	

\* *i.e.*, after several days.

kə polqomi      rabai ra romant      kəmiko      yiri  
 to go and crown me      king of the water,      so that I may      be there  
 okande.      Toful qpa      â'      iyema nañ  
 paramount chief.      So the Fula says :      Ah,      I want them to put on  
 sara rabai ;      təkqonisər qpa      səmi akuti kəmu      kəme  
 the crown ;      so Konisara says :      give me your load      so that  
 leñklimu      rabai ;      toful' qpa      owa  
 I hand to you      the kingship ;      so the Fula says :      all right ;  
 kəmolankli akuti      kə Konisara qpa      səlimi,  
 so he hands over the load ;      so Konisara says :      loose me ;  
 kəməsəliko      qməwura kə kañkal,      kəfula  
 so he looses him      and he takes him out of the hamper ;      and the Fula  
 məfənta kə Konisara osekko      kəbətiəkə      kañkal,  
 lays down      and Konisara ties him      and hampers him      in the hamper  
 kəmołasi akute      kəmokone ;      kəpa      mətəkone  
 and he takes his load and      goes ;      and he says,      when he will go,  
 ntəre      yampan      kəmu      a kə      tonuñ  
 you are left      here      with your folly ;      they are going      to-day  
 fitamu      robañ.  
 to throw you      into the sea.

Konisarañ qkal ake      kənsət nəñ ;      qbe boi  
 Konisara returns then      to his house ;      when he reaches  
 qkasko təl ti      qyolayamfa      kəmokəl der      kəpa ətim  
 his father hears of it ;      rich backbiter      comes again      said my man,  
 əwatqwe      bəndifékowę      qtədifmu.  
 this child,      if you don't kill him,      he will kill you.  
 Konisarañ məni      koko bə      ətiqri qsoñ qfino ;      antət  
 Konisara himself      everything      he does to it kindness,      the fly  
 mətəl      apayen      kəmoko təri ti      Konisarañ.  
 when it hears      they say so,      he goes and shows it to      Konisara.  
 Konisarañ      qfir' antabuləñ ;      qkaskon qsom      q :  
 Konisara      beats his tabulen (drum) ;      his father sends,      says :  
 Konisara      təder      ka Konisara mokə      qbe boi  
 Konisara      let him come,      and Konisara goes,      when he gets there,

tökas kopa, q isák peni, beyi no iyemi tipa nai  
his father says I scattered fundi ; if I were a liar, I would have said

mələma īkaraiñyi kərq miṭé eyemi pəyi məyi  
about the size of this yard, but as I am not a liar, it is like  
dūnbili tən əpeni əpi iyemə ənsəkəpi tənq bəs bəs.  
Magbili, so the fundi this, I want you to pick it, all to-night.

Konisara kəmokal kabokanı kə kək kəmə ənəkək ko əkək  
Konisara returned crying and the ant meets him and the ant

yifəkq koyemun kiloi, yatki finq ? təpa  
asked him why are you crying, friend good ? And he said :

pań osak peni q : kami səkəpi tonuń bəs. Tá' əkək  
father scattered fundi, he said: pick it all to-night. So the ant

qpa təbok kədira səsəkəpi bəs mu  
said : Do not cry, go and sleep, we will pick it all for you,

yańko səmiən. Konisara kəmokonə, kəkəfənta. akək  
I and my comrades. Konisara goes and lays down. The ant  
kəməsəm kə təkə tənoru ampońanə şəńk ; kə kanəia  
sends and the ants of this world all meet all ; and he tells them

qyatki kəsu Konisarań qətən su mapant, q  
our friend Konisara he hires us for work, he says :

kamasəbəs kə əpeni əpi Ańkəsənən amalāne kamansane,  
let us pick for him this fundi. His friends agree ; they stoop,

yəńka kərəndətən kəbekən, ampopińəs ańkəkər ambək  
before midnight comes they finish picking it, they hold the bag,

do ambotəpi ańkerəkq ; qmutińa mamo,  
where they put it, they carry it to him ; he thanks them,

ańkalāne. Bət Konisarań qkereq ambəkən apeni  
they return. In the morning Konisara takes the bag of fundi

k qpakən.  
to his father.

Konisara qkaləbui qyola yamfa kəlder kopa qtim qwatowe  
When Konisara returns rich backbiter comes and says : Sir, this child,

bəndifəkq kətədifmu ; Tətim qsom ka Konisara  
if you don't kill him, he will kill you. So he sends to Konisara

kə Konisara oder,      kq :      ibă onà óbi      rowqre  
 when Konisara comes,      he says : I have cow black in the cattle yard  
 iyema nkobamikq      Tana t̄abi      ap̄eti  
 I want you go and bring it for me,      The black cows      are many  
 rowqre      Konisarañ k̄omokqñ kabokañ,      q̄t̄em q̄boke  
 in the yard.      Konisaran returned crying,      stood crying,  
 q̄kaskqñ q̄ ampa niye      msomui      b̄entamro niye  
 his father said : this palaver I am sending you, if you fail to do it,  
 it̄edifmu ;      k̄amai obanq Konisarañ,      q̄k̄ kabokañ  
 I will kill you ;      the bee meets Konisara      as he goes crying,  
 t̄okorikq      ta Konisarañ      q̄kalakq kori      t̄opa :  
 he salutes him,      so Konisara      returns the salute      and said :  
 yemañkoyi      kaboke ;      t̄a Konisara qpa :      pañ  
 where are you going      with crying ;      so Konisara says      father  
 q̄somi      q̄ t̄ekqbañkq      qna kobi  
 sent me      said : let me go and bring for him      his black cow  
 rowqre      at̄ena t̄ebi əp̄et̄ri ;      t̄e kamai qpa  
 in the yard,      and the black cows are many there ;      so the bee says :  
 t̄enk      t̄ebok      be s̄ekq tani      qna  
 keep quiet,      don't cry,      if we go presently,      the cow  
 m̄ekq̄b̄epsai      k̄okd̄tikq      k̄onqñ.      Konisara  
 I am going to sit on,      go and loose it,      it is the one.      Konisara  
 k̄ot̄enk      k̄e mañkqñ      mambe rowqre      kamai  
 is quiet      and they went      when they reached the yard,      the bee  
 k̄omqñfalir      q̄k̄ rens q̄na      k̄e Konisarañ      m̄okq̄k̄t̄i k̄o  
 flies      goes and sits on the cow      and Konisara      goes and looses it,  
 kamañkqñne      ropet̄      q̄k̄lañkli k̄      q̄pakoñ.  
 and they go      to the town      and hand it over      to his father.  
 Qyola yamfa      k̄od̄er̄m̄ k̄ot̄im      q̄watowi      bendifekq̄e  
 Rich backbiter      comes says : Sir,      this child,      if you don't kill him  
 q̄t̄edifmu.      T̄ot̄im qpa      Konisara      k̄ robola  
 he will kill you.      The man says : Konisara      go in deep water  
 k̄omqñta ri      at̄ir̄er̄i t̄ap̄e      añbelina q̄bai q̄t̄otq̄oñ.  
 sink there,      they dropped there long ago      the bell of the king first.

Konisarań kqmokqne kabqkai kqbe robai kqñkwi  
 Konisara returns crying, reaches the sea and the crocodile  
 moñlækq kañkwi mqwur kqkorikq kë kqñqñ qkal kq  
 hears him and crocodile comes out and salutes him and he returns  
 akori; kañkwi qyif Konisarań kwññ  
 the salutation; and the crocodile asks Konisara: why are you  
 mññboke; Të Konisara qpa pañ qñsomi  
 crying? So Konisara says: my father sends me  
 tækarewura añbelina obäi robola  
 to come and take out the bell of the king from deep water,  
 tq mibok. Tañkwi qpa kñl  
 that's why I cry. And the crocodile says: return,  
 kqñfenta tijkowura m' añbelin.  
 go and lie down, I will go and take the bell for you.  
 Kë Konisara moksl kqkqñfenta kañkwi mñmota,  
 So Konisara returns and lies down, and the crocodile sinks,  
 kqñtas tækwi, kqñtas tækwi, kqñtas tækwi;  
 he passes crocodiles, he passes crocodiles, he passes crocodiles;  
 kq kqñbep añbelin kq nemtñnean kqñsunqñ  
 he goes and finds the bell and he begs his comrades  
 kañkqkerq ni kañbep robai kañ kerq nye  
 and they hold it and carry it to the shore and they carry it to  
 Konisarań kqmuñina mamo kqñbatini;  
 Konisara and he thanks them and strikes (the bell);  
 qyolayamfa topa qtim bññdife qwatowe,  
 rich backbiter says: Sir if you don't kill this boy,  
 qtædifmu; pewoneq kanlal ampe kñ  
 he will kill you; it was not long the grass field burnt and  
 Konisarań qkñneri kq koyira kañ bantñe kqñrof  
 Konisara goes there and sits on the edge and a horned snake  
 qñder këbukq ma nant nayema tqi kwñ; kë Konisarań  
 comes with running as the fire wants to burn him; and Konisara  
 qbašikq otapør kañbanfanqñ kqkerekq  
 takes him and puts him in his bag and he carries it

robat kqter karqf okqne  
 to the water-side and lets it go ; and the snake goes  
 kə kqñokalane məpədira dira karqf qder  
 and he returns ; when it slept and slept, the snake comes  
 roset ka qtim qbəp qbatə  
 to the house of the man, he meets the favourite wife  
 ka qtim qtabənt qtim kərqf  
 of the man, she was scratching her husband's head and the snake  
 qrəbat qrani ka qtim ka wunibom qfi ;  
 comes and strikes the wife of the man and the woman dies ;  
 qyolayamfa mətəltie qtkq ka qtim  
 the rich backbiter, when he heard of it he goes to the man  
 qpa : Qtim, bəndifə owatōwe, qtədifmu  
 and says : Sir, if you don't kill this boy, he will kill you  
 Tətim qsom ka Konisara, qpa, Konisara təder  
 And the man sent to Konisara, says : Konisara, let him come.  
 Ma Konisara dere, təpa arqf qredif  
 When Konisara comes he says : the snake came and killed  
 qrani kəmi ; təni retəmkq Tə Konisara qtane  
 my wife, so come and wake her up. So Konisara goes  
 aron kqbanə arqf ; tə arqf qpa  
 on the road and meets the snake ; and snake says :  
 remaikqə tə' Konisara qpa : ikq tən  
 where are you going ? and Konisara says : I am going to find  
 atəl təkəkqətəmi qbatə ka qtim  
 medicine to go and wake the favourite wife of the man,  
 qwən arqf qdife. Tarqf qpa : minən  
 the one the snake killed. So the snake says : it is I  
 minkqdif qrani ka qtim kərqe muñkisis mì  
 who went and killed the wife of the man, but you saved me  
 kənənt tən təkisismu kqne kqkanə qtim  
 from fire so I will save you ; go and tell the man

ta tatən                    kòbut                    koyola yamfa.                    kàmakulèn  
 he should get            the heart                    of a rich backbiter,                    to mix  
 kantol.

with the medicine.

Tempi, tempi                    tas abai këtemp                    kòmokèl kòkòkane  
 Wise, wiser                    than the wise kings,                    goes and tells  
 qtim, kòtim motela                    qyola yamfa.                    kòkane  
 the man, and the man calls                    the rich backbiter and he tells  
 anlañba                            tañfumpòrkò                            kamanfaikò ;  
 the young boys, let them fall on him                    and cut his throat ;

kamañfumpòrkò                    kamanfaikò ;                    kasqñ Konisarañ  
 and they fall on him                    and cut his throat and give Konisara  
 këbut                            qmoñan ñeroñ                    kò kòbèp arqf,                    karqf  
 his heart ; he follows the road and goes and meets snake, and the  
 snake

motòrikò antol                    kòshim ębuma yati                    kòtòm ęlòm,  
 shows him the medicine, he breaks its leaves, and chews some,  
 kòwop ęlòm                    kòkèl                    ropet                    kò kòtuf qwat obèra  
 and holds some, he returns to the town, he goes and spits on the  
 woman,

ekayi                            rosəñkòñ                    kònëpkò                    eyi rotakòñ  
 these leaves in his mouth, and he knocks her, with those in his hands,  
 kowatobèra motame.                    Ntara qwò yi qyola yamfai  
 and the woman wakes. Do you know who he is, the rich backbiter ?

ìn íñ ;                    Pakalòme,                    ǫkñonñ.  
 Yes ;                            Mr. Sheep,                    him.

Anfèm ropet                    qwatowe antësò                    mèmayaqkwè,  
 People in the town, this boy, they don't know what to do to him  
 again,

tampa :                    mambësakònu                    əbi ǫbòlon këmè akòbâne ri  
 so they say : let us dig for him a hole deep so that we meet there,  
 këmè Konisarañ qde'bwi                    atòrikòri                    kòmokqyirari  
 so that if Konisara comes, they show him there and he goes and  
 sits there.

Kamañbës əmbi.  
 And they dig the hole.

Tempi tempi tas abai kə tempi  
 Wise beyond the wisdom of kings  
 kəmətəla qtaink, kotaink məbəsakə  
 he calls ant bear, and the ant bear dug for him  
 roňa roset hən kəmbi aňfəm ambəsi ; əkəbutə  
 to their house as far as the hole the people dug ; he only goes  
 tə qəpəpəl kəməwur ka Kənisarań  
 and leaves thin (partition) and he comes out and Konisara  
 məmuňikəməmo, kəmokəne. Maňfəm ampobəse  
 thanks him, and he goes. When the people finish digging,  
 kaiňbanseri təntərükərük kaiňren aňbata kantəmər kawai  
 they put across there small sticks and spread mat and put the chair  
 rokəm ; kamfer antabule kaiňfəm aňbane wuni ə wuni  
 on the top ; and they beat the drum and people gather every one  
 aşelqyekə təkə ira ka kawai kaňi  
 they don't agree for anyone to go and sit on that chair  
 pətəs Kənisarań. Mə Kənisara dere ka atəriki  
 except Konisara. When Konisara came they showed him  
 kəməyirari təpənsa təpa yirə bo ; kə qyira  
 to go and sit there, he refused and they said just sit ; and he sat  
 kəmə pəe şima qətira robi qəsunti dətənk qətəne  
 and it broke fell in the hole and he burst where the antbear  
 stopped  
 kabəse : əkəne rosetəkən. Aňfəm antəti kəpə  
 digging ; he goes to his house. People do not know to say  
 okəne aňbaši masär anəpəsəri aňbaš ebitəra  
 he is gone ; they take stones, they throw there, they take bottles,  
 anəpəsəri aňbaši əkənt anapəsəri  
 they throw there, they take the sticks, they throw there,  
 anane oyřri awe' sədifikə tənu.  
 they think he is there, they say thus, we have killed him to-day.  
 Pədira dirəbwe antuňkalane ; a' səra tonqń  
 When it slept, slept, they gathered ; they said : we offer to-day  
 asatka ta Kənisara. Kənisara kəmətələ tı  
 sacrifice for Konisara. Konisara when he hears of it,

komq'beñkəbō kqbqt kampēpe kókeré antuñkalanę  
he beats bread he puts in the calabash, he carries ; they gather

kopa itəl kəpā nəyēma wura asatka tə Konisara  
he says I hear (to say) that you want to offer Konisara's sacrifice  
teñ yirebalərnü Añfəm bę antəsq mamayowę  
so I come to help you. People all do not know what to do

te anten abatq abalma yę apıñkāran kansonkq,  
so they find a sword, a dagger, and a gun ; they give to  
him

kampa : kqne pōm. Konisarañ komqkqne kowqñ kant  
and say : go away. Konisara goes away, he goes into the  
bush

hăñ kqbep wat oruni kókorikq kowqñ  
till he meets a man and he compliments him ; and the other

kəlkq qkori ; koyif kq remainwure  
returns the salutation ; and he asks him where are you from,

remañkoyę ? topa iwurw kāntqfəsu  
where are you going ? So he says : I come from our land—

roñtempi kamañkorine kamansel  
Wise man's land — and they shake hands and they laugh ;

kq minę su rę wurw.  
so he says : there I too come from.

Kə Konisarañ qpa iwqñ bo daru ka kotañ. Topa  
And Konisara says : I only go in the world walking. So he says :

nyesqñ ? Ta Konisar qpa : miněi Konisara ;  
what is your name ? So Konisara says : I am Konisara ;

topa qya kəmu nyesqña kqbonti  
so he says : your mother, what is her name, and he names it ;

topa : qpamu nyesqña ta Konisara bonți ;  
so he says : your father, what is his name, and Konisara names it ;

topa səyi karainyin səyi kaseniyin  
so he says : we are of one mother, we are of one father,  
minęn meyi Sarabəki. Sarabəkian topa kâke mün  
I am Sara senior (old). Sara senior says : now, you,

Kənisara, muyi tən Saramfet. Ta' Sarabəkian qpa  
 Konisara, you are now Sara junior (child). So Old Sara says :  
 kərə minə sq kəbəl ka baləmi tən nəsəre yinoe  
 but I myself it's drive, I have been driven so where we are here,  
 uşəm re maşutərəkq yî Ta' Sarafet qpa :  
 here is a beast, it should not be shot at. So young Sara says :  
 əwa tətəberə bəbəre təsütərk  
 all right, let it not reach here, if it reaches here, I will shoot it.  
 Pəwəniq qşəm kəmobik Sarafetən kəməşütərk  
 It is not long, beast comes, young Sara shoots it  
 kə asum oñwəm rokənt riañkintiñ Kamañ wuriri  
 and darkness falls on the bush in daylight. And they come out  
 of there ;  
 añwəñ kant hâñ kamambe ropet. Kapet katı  
 they go in the bush till they reach the town. Town that,  
 kobə obəi kamañkone ka obai kəbəi qyāna  
 it has a king, and they go to the king, and the king lodges them,  
 kañon tarō tərəñ təbəna kasənti afət abəra afane,  
 and they cook basins two big, they give them girls, virgins  
 narañ kankere Sarabəkian na Sarafetən anak.  
 two, and they carry Sarabeki and Sarafet rice.  
 Sarabəkiñ na Sarafetən kamantədi ; mampodie  
 Sarabeki and Sarafet are left eating ; when they finish  
 eating,  
 añbaşı əpepe kantəñər rayər ; məpəbəñ  
 they take calabashes, and put aside ; when night comes,  
 yəbəi qyə sq kopa : ə' namfet abəra nye manu  
 so the king does again, he says : you young girls (let) you  
 kənodira kanñikañe. Sarabeki na Sarafetən  
 go and sleep with these strangers ; Sarabeki and Sarafet  
 makerən anake kayəso mə nañan.  
 when they carry them the rice, they do again as before.  
 Amfet abəra, kəwə' qkəfənta ka Sarabeki kələm  
 The young girls, that one lies down with Sarabeki, and the other

əkqəfənta ka Sarafet. Sarafetai mamfət abəra andira ə' lies down with Sarafet. Sarafet, when the girls sleep, tells  
 kane əwəntikən: kətə mandif amfet abəra. Ta' Sarabəki his brother: brother, let us kill the girls. So Sarabəki  
 qpa: manṭeyq. Qkarbo əwəntəkən dira says: let us not do it. He waits only, his brother sleeps,  
 kəməfai əkən əkəməfai əkawəntəkən he cuts his (girl's throat), he cuts his brother's (girl's throat),  
 kəmətəmi əwəntəkən kpa: ipofai amfet abəra. he wakes his brother and says: I have killed the girls.  
 Kamañkanti kərekərərən kamañwur kamañkəbəp And they open the back door, and they go out and they go and climb  
 ampol əbana rosarakəndə ropet rayər, randira. cotton tree big in the praying field near the town; there they slept.  
 Mapəsəkəbəte əbai ənəna hən aret əbəpər, When day breaks the king does not see them till the sun is high,  
 hən aret akələ kəmətən afəm ka sim əkadare till sun is turning and he gets people and they break the door  
 kawən dəkor, kakəbəp amfet aberafi and they go inside and they go and find the dead girls  
 kamare təri ti əbai. Kəməfir antəbule and they come and tell it to the king. And he beats drum  
 kama kəbəne rosarakəndə əbəi moko yira and they go and gather in the praying field and the king goes and sits  
 kampolo rata, ro Sarabaki na Sarafet ańbepe əksom under cotton tree where Sarabaki and Sarafet climb and he sends  
 ańfəm alqm karon dətərən anqm karon dəpil ańqm people some on the east road, others on the west road, others  
 kandiq ańlqm kamərə q on the north road, others on the south road, he says:  
 benənəna wopnānu, nəkerəna. if you see them, hold them, bring them.

Sarafetañ t̄opa : k̄ot̄o iyema s̄ote r̄obai robump.

Sarafetañ says : brother, I want to urinate on the king's head.

k̄owq̄nt̄ek̄oñ qpa teyq̄ ; q̄selai, k̄mosot̄e  
and his brother says : don't ; he does not agree, so he urinates

robump ka q̄bai, k̄obai molâk̄t̄e ; ka Sarafetañ  
on the king's head, and the king looks up ; and Sarafet

m̄b̄b̄m̄r̄k̄o r̄oder̄ k̄obai motela mant̄  
defæcates on him on his face ; and the king calls for water

ka kara mant̄ k̄ore ane r̄oder̄ k̄opa  
and they bring water and he comes and washes his face and he says :

k̄eliñanu ainyira ka n̄ent̄ ayi rok̄om  
look at them ; they are here on this tree on the top,

ren̄et̄ap̄nyi. Kanf̄em ankoban t̄ebap karet̄ep  
come and cut it. And people go and bring axes and cut

ampolo mayemañanti ni kak̄et̄ka  
the cotton tree, when they want to finish (cutting) it, smooth (grey)  
lizard

m̄owur kak̄olo k̄oreñbañ ni kampolo  
comes out from hole in tree, comes and knocks it, and the cotton tree

m̄ank̄él yqñe m̄o mainyi lanti kot̄ot̄ko qyi  
comes back made like as it was before, in the beginning.

Kanf̄em mañk̄alt̄ap̄ ampolo ; mainyema so  
And the people cut the cotton tree again when they want again

ñanti nȳe kak̄et̄ka q̄kal wur k̄okaləbañi ni.  
to finish (cutting) it, the lizard comes out again and knocks it again.

Kamf̄em ankal tap̄ ni, manf̄em ainyema  
When the people cut it again, and the people want to

ñent̄n̄øyi ta Sarafet̄ qpa : k̄ot̄o be ak̄et̄ka  
finish cutting it Sarafet̄ says : brother, if the lizard

owur soyi t̄eñut̄erk̄o ; k̄obantio  
comes out again, I will shoot it ; as soon as he was finished

ak̄et̄ka owur̄ Sarafetañ k̄omq̄sut̄erk̄o ; ampoloñ kapa  
lizard comes, Sarafet̄ shoots it ; the cotton tree, as soon

qfumpowu, ambar<sup>w</sup> qtas kq̄basina riən  
 as it begins to fall, the hawk passes, and takes them from there,  
 qfəliraina. Ambar<sup>w</sup> qfaliri bo hān e Sarafetañ  
 and flies with them. The hawk flies long till Sarafet  
 kopa : kq̄tq ambar<sup>w</sup> amfer nq̄n bupi kq̄mqrəfkq  
 says : brother, the hawk's backside stinks, and he sticks in  
 ambalma kambar<sup>w</sup> mōtirəna kamañfumpq  
 the dagger, and the hawk lets them go and they fall  
 kañbalan kamañfi.  
 on the stony place, and die.

Pəwunie añkunseñ qdər kq̄mōsítərəna  
 It was not long, the tortoise comes and breaks wind,  
 qmqtar Sarabaki kq̄motəme. Kañkunseñ qpa  
 he first did it to Sarabaki and he wakes. And the tortoise says :  
 iyema təni qw̄š ; ta Sarabai qpa : tē ; ta ankunseñ  
 I want to wake this ; and Sarabaki says : stop ! and tortoise  
 qpa : m̄təmimui tēñ meñtətəmi qwoññ. Ta Sarabakiñ  
 says : I waked you so I will wake that one. And Sarabaki  
 qpa : oləs tēñ añkusese tōtəmi Sarafetañ.  
 says : he is bad, that's why Tortoise wakes Sarafet.

Sarafetañ katəmio qwop añkunseñ ; q  
 Sarafet, as soon as he wakes, holds Tortoise ; he says :  
 ifir<sup>w</sup> akunseñ, kq̄tq, wopmikq ikotēn  
 I have found a tortoise, brother, hold it for me I am going  
 nant ; m̄qkone kakaten anant, qwɔñtqñ qkane  
 to find fire ; when he goes to find the fire, his brother tells  
 añkunseñ anəñ ki m̄pañinayi ; kq̄motər kq ; añkunseñ  
 tortoise, you see I told you ; he lets it go ; tortoise  
 m̄oterkqi kq̄mqlumane paron ro Sarafetañ  
 when he releases him, goes straight on road where Sarafet  
 otaie kamañbane no Sarafetañ kq̄mqlip kq tōpa :  
 passed and they meet ; here Sarafet catches him ; he says :

kötq, ibip okamio qwqñ tete basi, iboyamu ;  
 brother, I have caught mine, that one just, take it, I dash you ;  
 ka Sarafetan mqtqi kq kqmqñ qm kq be.  
 and Sarafet roasted it and ate it up all.

Mqrekale tqwqñt kopa : mansækane ; ta  
 When he comes back, his brother says : let us separate ; and  
 Sarafet qpa owā' ; ka Sarafetan mokqñe kq kqbep  
 Sarafet says : all right ; and Sarafet goes and he finds  
 oya qtøfonkr ; tqoki kq tuya okalkq  
 a woman weeding ; he salutes her and the woman returns  
 okori tøpa iremara muwi ?  
 the salutation ; he says : shall I come and help you ?  
 Tuya qpa : kqres robañka nkqtoya  
 So the woman says : go first to the farm house, you go and roast  
 owan kami akelélé.  
 for my child the cricket.

Ka Sarafetan mokqñe robañka kqkotqi akelele  
 And Sarafet goes to farm house goes and roasts the cricket,  
 kq sññ qwat, kere qwat qsqomie akelélé,  
 gives to the child, but the child does not eat the cricket,  
 tqbasi qwat kqtoi koren kankusq  
 so he takes the child, roasts, and puts on top of fire stove.  
 kqtela qya qpa ya itqi akelele,  
 and calls the woman and says : mother, I roasted the cricket,  
 isqñ qwat kere qsqomie tq toqi qwat  
 I gave the child, but he did not eat, so I roasted the child  
 kñ sññ akelélé. Tuya qbalækq ; kqmokqñe kq  
 and gave to the cricket. So the woman drives him ; he goes  
 kqkabep okabi kqkori kq kqkabi  
 and he meets a blacksmith ; and salutes him, and the blacksmith  
 qkalkq okori kopa : iyema re yira nqromu  
 returns the salute, and says : I want to come and sit with you,  
 ikarañ rakabi tqe qkabi qpa : qwa ;  
 I learn blacksmith work ; so the blacksmith says : all right,

ka Sarafet qpa        qwā,        kqmoyira ri        tonqkq  
and Sarafet says :        all right,        and he sits there,        behold,

qkabi        qba kərot obana.  
the blacksmith        has a big scrotum.

Alqkoi nyin        ka Sarafetān        qtoir afat        rokərən ;  
Once on a time        Sarafetān        heats iron        in the fire ;

qkabi        tətə        mokabi        qyira  
the blacksmith        doesn't know ;        when the blacksmith        sits  
kakalbani        Sarafetān qwura        rəfat        rafəi        rokərən  
hammering,        Sarafet takes        the iron        hot        from the fire

kqmoraf        karot ka        qkabi        kqməbuke.  
and he pierces        the scrotum of        the blacksmith        and he runs away.

Qkabi        kqte tu        alqkoboli        məpo fisakqə  
The blacksmith        stays sick        a long time ;        when he is better,

kqmə bəm        koli        kqmətəpər ki        rabutu  
he beats        rice and ground nuts,        and packs it        in a bag

kqməwur        qkə katəns        Sarafetān.  
and goes out        in search of        Sarafet.

Bəbe dər'        ayif kq        remaňkoi  
When he reaches place        and they ask him :        where are you going,

qpa        ikə katəns        wulaňba        qwəputər tən  
he says :        I am going        in search of a man,        who has burst

karot kokabi ;        wine aňfəm ampa        oyę nō  
the blacksmith's scrotum ;        once people say :        he is not here,

qtas.        Qkqnebə        hαιie        kqmokəbəp        Sarafetān  
he passed.        When he goes        far till        he meets        Sarafet,

kqmokori kq ka Sarafetān        mokal kq qkori        komo yif kq  
he salutes him        and Sarafet        returns the salute ;        and he asks him :

reure        remaňkoi        qkabi        mən  
where are you from ?        where are you going ?        blacksmith        himself

oteti        kəpə        Sarafet qnon ;        Sarafetān qte  
does not know        to say,        Sarafet he ;        Sarafet does not know

kəpə        qkabi        kqmən,        qwəputər        karote.  
to say        blacksmith        he [was],        he burst        the scrotum.

Ta' Sarafet qpa      minę minői      iputər      karot  
 So Sarafet says :      here I am,      I burst      the scrotum  
 kékäbi      lantı      kqbont qkabi aiňyes  
 of the blacksmith      long ago ;      and he named blacksmith's name  
 yi kapet      r' qbekqe ;      tókabi      qfumpərkö  
 and the town      where he found him,      so the blacksmith      falls on him  
 komošekqö      kqməbakqö      dərənəqń      Məberəkqoi  
 and ties him      and he carries him      to his own place. When he reaches  
 there  
 qbašikqö      qkqbot rofənt rata ;      pəbiębwě  
 he takes him,      he puts him under the bed ;      when night comes  
 ampotön      awoň anak roset      atəməra na  
 they finish cooking,      they carry the rice in the house      they put it for  
 qwat      rofənt rayer ;      qkabi      qpodı fęu      qyekqö<sup>1</sup>  
 the child      near the bed ;      the blacksmith      eats all,      he does not  
 give him.  
 qwat      qyirabotön      tədię      qkap kq  
 The child      when he sat      to eat,      he (S.) scratches him (child),  
 qpa :      wat, wat,      bami      qwat qsap  
 and says :      child, child,      give me a handful,      child takes  
 qtak rofənt      rata,      qtaka kəsən kqńko      qwat qnotu kq,  
 he points to bed,      under,      he points his mouth,      child pushes in rice,  
 yqyqö      hàn kowat      qposoň      anaknqń.  
 so he does      till the child      has given him      his rice.  
 Mapəsök bate      kékabi      mokqoseli kq ;  
 When the day breaks,      the blacksmith      goes and looses him ;  
 røyirai      tålökq boli.  
 there he sits      for a long time.  
 alqınin masomna      takakotən      ętqke ;  
 Once they were sent (S. and the children)      to go and find      wood ;  
 kqmotuňk ri      mokqone      hanę kqbanę      Sarabekian  
 he runs from there,      when he goes,      till he meets      Sarabeki ;  
 kaňkorine      kaňsel.  
 they shake hands      and laugh.

Kamaiikalkonę nai aranaī kaī kqbep asoinla  
 They go again the two of them and they go and meet a lion  
 ka kayańka kqń kańkurikq tansqinla qkalańe okuri.  
 in his cave, they salute lion and the lion returns the salute.  
 Ta Sarafetań qpa: sđde nqrmu sđre rusema  
 And Sarafet says: we come to you, we come to be trained,  
 sđbahę kqas i karań; tańsqinla pa: owa  
 we have no father and mother; so lion says: all right,  
 kamaińwoi kakayańka ka koyira. qlqko nyini kansonla  
 and they go in the cave and sit down. Once the lion  
 qkanę Sarabakiań kama Sarafetań qkopaya kq  
 tells Sarabaki that Sarafet should follow him (lion);  
 qkqkapera tq Sarabakiań qtori Sarafetań kqpai  
 he goes hunting; and Sarabaki tells Sarafet that  
 ansqinla qpa kqmokqpai kq ninań aíkokapera  
 the lion says, that you go and follow him to-morrow to hunt  
 ta Sarafet qpa owa imalane. aíkanębo kákakq kaprai  
 and Sarafet says all right, I agree. When they go hunting, and  
 kansqinla mokanę Sarafetań t̄sət anq ənən b oşemi  
 the lion tells Sarafet: stop here in wait; if you see a beast  
 ntelami ire šuterkq minei t̄etas rodiro yən  
 you call me, I come and shoot him; I will pass before there (yonder),  
 ta Sarafetań qpa owa; kqmote yira ri. Pewonię  
 and Sarafet says: all right; he stays there sitting. It is not long  
 kqwor̄modir̄ ta Sarafetań qkori kq tq  
 when a duiker comes and Sarafet salutes him and  
 qwqr qkal kq qkori; tq oyif kq Sarafet  
 the duiker returns the salute; so he asks Sarafet:  
 komanre yonqoi? Tq Sarafet qpa t̄ema ri  
 what do you come to do here? And Sarafet says: stand there,  
 t̄ebuke ansqinla namqre s̄etan t̄owor̄ qbuke  
 do not run, the lion comes to watch, and the duiker runs;  
 k qtək mokal der ka Sarafet qkori kq sq  
 and again the bush buck comes and Sarafet salutes again,

ka kɔnɔkalkqɔ  
 and he returns the salute  
 mən sq kore kq kal sq yif kq  
 himself, and he asks him again

nɔmɔwɔ yifqɔ nałbɔwi  
 as that one asked him before  
 ka Sarafetań qkal mən qłbaki  
 and Sarafet again answers himself

mɔ mɔłbak nań  
 as he answered in time past  
 qwɔrę, k qłek mɔłbukę ;  
 the duiker, and lizard runs ;

wišem ôšem derə bę  
 every beast comes all, qłobal kq kamansqinla  
 he drives him away

qłesata osem odif, karet rati mańkalane  
 does not get animal to kill on that day ; when they return,

tansqinla qkɔkanę Sarabakiań kama Sarafetań  
 lion goes and tells Sarabaki that Sarafet

otesq paia kq rəkəkqkapəra.  
 may not follow him again to go and hunt.

Teń ninai Sarabak kɔm kɔpaia kq pəbiębwę  
 So to-morrow Sarabaki will go and follow him when night falls ;

Sarafetań tɔtelə Sarabakiań kɔkɔkanękq  
 Sarafet calls Sarabaki ; he goes and tells him,

bepi məkono nai yeńk rekál, təsoma iyema ninai  
 if you go to-morrow quickly return, because I want to-morrow

bəto ansqinla ; kamałbesəbip kq kamasəfɔtane  
 to set trap for the lion ; so that if we catch him, that we stop

kəněsakq ta Sarabakiań qpa qwā. Mapəsək bəte,  
 fearing him ; so Sarabaki says all right. When day broke,

Sarabakian yansqinla ańkqonę kakqkapəra ; mańkqonę  
 Sarabaki and the lion go to hunt ; when they go,

Sarafet akotę Sarabakiəń qyoę mo Sarafetań  
 Sarafet stays, Sarabaki does not do like Sarafet,

bənəńk ušemi qłori ansqinla sutərkq. Sarafetań  
 if he sees animal, he shows the lion and he shoots it. Sarafet,

inotę kqmotębempa kəłati təkəłqət ansqinla.  
 when he was left, he makes a trap to set for the lion.

Aret eń Sarabakiań kqmotuń kansqinla  
 When sun is getting lower Sarabaki runs away from the lion,

kqm̄ore woñ kakayañka. Sarafetai komolump̄era  
 and comes and enters in the cave. Sarafet sets

k̄b̄ati q̄s̄et ansq̄inla ; ansq̄inla m̄p̄obie q̄t̄ns t̄ns  
 trap he hides for the lion ; lion when night falls seeks and seeks

Sarabakiañ t̄k̄kalanq̄ k̄r̄e q̄neye k̄o k̄m̄ošek  
 for Sarabaki to return but he does not see him, and he ties

tašem q̄dif rabeña k̄molins̄na rodar̄en koi ;  
 the animals he killed with a rope and drags them behind him ;

q̄beš̄boi k̄m̄oyema woñ kakayañka k̄m̄osap  
 when he reaches and wants to enter the cave he is caught

kakabati ka Sarafetai m̄q̄k̄b̄etięq̄ k̄obot̄er  
 by the trap and Sarafet hampers him and puts him down.

P̄esq̄k̄eš̄boi Sarafetai k̄monen̄k̄ ant̄ika fola k̄m̄ok̄oriña  
 When day breaks Sarafet sees the Fula strangers ; he salutes  
 them,

kamaňkal k̄o q̄kori k̄omomut̄na kander  
 they return the salutation and he calls them, and they come :

" remaňkoi kwenyemai " t̄ampa :  
 " Where are you going, what do you want ? " They say :

s̄ek̄o ropil s̄ek̄ot̄en do waia ęt̄en  
 we are going towards the west, we are going to find where to buy  
 a dog,

mabq̄nq̄ mat̄i m̄emi taro t̄r̄en t̄la p̄ái  
 the money for it is this, basins two full."

Ta Sarafetai q̄pa : n̄enehean t̄en əmi abana iłatei  
 And Sarafet says : do you not see my dog, big, I hampered,

t̄etila k̄o tantik ańpa yasewaira mukw̄ę  
 I will sell it ; so the strangers say : let us buy it from you,

t̄opa wá' ; kantik mańbasi ańtarō ta małq̄no  
 so he says : all right ; and the strangers take the basins of gold,

t̄r̄en kańsoń k̄o ka k̄ono mońbasi ańkal  
 two, and give him and he takes the hamper [of the lion]

kansq̄inla tantik ayifęk̄o ənt̄enem̄u nesənq̄ ;  
 and gives them and the strangers ask : your dog, what is his  
 name ;

tōpa ainyesənq̄n eyi: "hali mbaq̄ amera  
 he says: his name is: "still you have no thought,  
 kereq̄ mba afor̄"; tōpa kereq̄ minuənəkerq̄kwę  
 but you have eyes"; so he said: but as you are carrying it,  
 kar nu nə tas tapet awulinin nəməta səli kq̄  
 wait till you pass towns one thousand and one, before you loose it;  
 tampa owá'. Arkanębo hane antas  
 and they say all right. When they go a long time, they pass  
 bo rəs tapet tanlę ansəli kq̄ kq̄mokalanę. Sarafetañ  
 only four towns, they loose it and it returns. Sarafet  
 kq̄monənko kq̄mokaneti qwontəkq̄n kamañbep karalil  
 sees him and tells his brother and they climb on a rope  
 ləmp ləmp kamañ kq̄be rok̄om mansqinla qd̄ere  
 quickly, and they reach high up; when the lion comes,  
 kq̄monəna kq̄mokorina kq̄mowop ralil kq̄mōbep  
 he sees them, he compliments them, he holds the rope, and climbs,  
 kereq̄ kobe ratq̄no Sarafetañ mqb̄kar ałil,  
 but as he reaches the middle, Sarafet cuts the rope,  
 kansqinla mofumpo kañbalan dorata kq̄fi.  
 and the lion falls on the stones underneath and he dies.  
 Sarafet na Sarabakian kañkalə ropet kamakq̄kanti ri  
 Sarafet and Sarabaki return to the town, go and open there  
 qšap. Anšapəne, kane lumane bainye, qbakio,  
 a shop. The shop, who is the rightful owner, the old one or  
 qfeto?  
 the young one?

QYA YQ WANUKQ̄N UBERA.  
 THE WOMAN AND HER FEMALE CHILD.

Oya' koyirare ləntę; qbă koko; kq̄rekom  
 A woman sat there long ago; she had nothing; she came and  
 watobera okin; watobera we katisa kq̄n wuni kañi oye  
 bare girl one; this girl, her beauty, a person like that

tapō nōru owatowe qpoħo tēnai  
 was not there long ago in this world ; this child, when she was  
 full grown,

kañfəm aruni mañbunti tēkē nāñtēkō ; qkerē akala,  
 the men started for it to marry her ; he brought money ;

qya wop owō kēlēkere akala ;  
 the woman held [it] ; the other one again brought money ;

qya qmalane sq ander añfəm tamāt nābē ;  
 the woman agreed again ; and they came people five all ;

qya qmalane mamantēdēre.

the woman agreed, when they are to come.

Alqko nyin qya kqmotupi ka Kurumasaba,  
 Once on a time the woman repented to Kurumasaba,

Q Kurumasaba to myqyi ibak obēra okin  
 she said : Kurumasaba, what shall I do, I have only one girl,  
 afəm aruni tamāt nābē ander ati tēkēnānta kō. Q :  
 five men all come for it to marry her. She said :

Kurumasaba yērimi kēkom awut əlai kēmēsqiñ afəm  
 Kurumasaba, give me bearing children many, that I may give

ainyi kēmē sə bapēne kēpēñapa.  
 these people, that we leave one another without palaver.

Pēbiēlwē kōmofənta tēdira kō wōrēp  
 When night fell she lay down to sleep ; she dreamt

Kurumasaba q̄somərkō omalaika ; momalaika qđere,  
 Kurumasaba sent to her an "angel" ; when the angel came,

tōpa : Kurumasaba q̄korimu q̄somi dōrōmu Q  
 he said : Kurumasaba salutes you, he sends me to you. He said :

ntola rokō lō dise awute, tamalap mayema  
 you begged from him yesterday children, for shame wants

wopmūwe, q̄tein kēmēre kanēmu kamantēn  
 to catch you, she said let me come and tell you that you find

kēlōme, ower", atən yenyari kamankantaña  
 sheep, goat, dog, and a cat, and that you shut them

roset yōwan kamu tāpali ; bēpi yqyi  
 in the house, and your child, for a whole day ; if you do it

ntsata wut. Pəsək bəpotə qya kəmətən  
 you will get children. When day broke the woman found  
 kalqme qwer antən yenyariñ; məposətañai  
 the sheep, goat, dog, and cat; when she got them,  
 nən anleñ kəmoñañia kərə qkaneñ wuni  
 the four of them, she took them, but she did not tell person  
 mare ame kəmokantaña roset y' qwan kən  
 this dream, she shut them up in the house, with her child,  
 pəpiara bo pâli; rəfəqı kəmokaləfənta  
 for the whole day; in the evening she lay down again,  
 k qmalaika ton məkaltor kəmōre kanəkq  
 and the angel then came down again, and came and told her,  
 q bepəsəke kəkanti roset kamañkəli ri  
 said, if day break, go and open the house, so that you look in there;  
 aramənbəp re aramə riañ Kuru qboya mu ri.  
 what you find there is yours, Kuru presents it to you.  
 Pəsəkq bopote qya kəmoyqkane kəmokəkanti  
 When day broke, the woman arose; she went and opened  
 roset; məkanti yi afet abera təmat nəwur ri.  
 the house; when she opened it, five girls came out from there.  
 Owən kən qkomi qte kq sq.  
 Her daughter she bare, she does not know her again.  
 Kurumasabañ qposake təsem ətən kalqmeo, owirō,  
 Kurumasaba has changed these beasts, the sheep, goat,  
 antənō, owainyareñ, qposakəña raiñfəm akapet bē.  
 dog, and cat, changed them to town people all.  
 Anlən ati pəbiqəñ tən mərei qya ambotane  
 That time it happened then the days the woman fixed  
 anfəm are tən owankəwe məbek;  
 with those people that ask for her daughter have come;  
 manderi qrebə qkəbəsi: orani kəmu,  
 when they came, this one came, he went and took: your wife,  
 qyi roset Qwuni qkəne qkətit ukin, qkəne;  
 she is in the house. The person went, chose one, went away;

yqyqna be. nabę amposata abera tonqin qlepəsq  
so she did to them all. All have got wives ; behold the last one

kondębaşı owan koya bęn. Ampokerqia.  
came and took the woman's real child. They have carried them.

Qya qteboyi re amerqin anyirę  
When the woman was left sitting, her mind does not rest,  
atəsoma qtes qwanqkq bęn. Tokal tupi ka  
because she does not know her real child. So she repented again to  
Kurumasaba qkala bosoq dirę Kurumasabań qkal somər kq  
Kurumasaba. When she slept again Kurumasaba sent to her again  
təkopä : bepi nyema tara owankəmwı kqne nkqka kqri  
to say : if you want to know your daughter, go and visit  
aňkómane amu šqńk.  
sons-in-law your all.

Pəsəqkq bopotę qya kqomowur kqmqkqkori  
The day broke, the woman set out, she went and visited  
qkəmanékqin tətqkq. Qbe bwe okomanékqin  
her first son-in-law. When she reached her son-in-law,

qşelanékq finq ; pəbiębwę kqmqyakq  
he welcomed her well ; the night fell, he lodged her,  
kqmonkq kori kq ; qkobqkori kq təpa :  
he went and visited her ; when he went and visited her, so he said :

aýa ntarakonpä owankəmu bęn  
oh, mother, you know how to bear, your child real  
kalome bo hali ikqm məkə bənékq.  
is just like a sheep [sheep only] ; only rain should not touch her.

Qkəmane kqmonkalane qyatębwı  
The son-in-law returned, when the woman remained,  
ameranqin kalri, kqpań kalome lanći kqnoq.  
her mind went there, to say sheep long ago [is] this.

Pəsəqkq bopotę kqmotas qkalə kqne kakomanékqin  
When day broke she passed, went again to her son-in-law  
olqm ; mqberi qwq sq selanekq  
other ; when she reached there, that one again welcomed her

finq                        qkal sq                        qkoyakq.                Pəbiębwę  
well ;                        he went and lodged her                again.                When night came,

ókalq̥s̥q̥ko sumérk̥q̥      ókal pa :      âyâ  
he again paid her a night visit ;      he again said :      oh, mother,  
owank̥emu,      amp̥eñk̥eñoi      werob̥oyañi ;      ókalane.  
your child,      her folly      is goat-like ;      he returned.

Qya tēbwe amerāñōñ kalakalre q  
When the woman left, her mind reached there again, she said:

lower təpə kqñwe. Pəsq̄bopotə qmokalp̄i  
the goat long ago [is] this. When day broke, she started again,  
kalokqne ka okomane kəlqm yakalb̄o sq̄ bainyakq  
went again to son-in-law another; so they treated her well again

mo antotökönai qtase; pəbiębwě okomanękön  
as the first one of them she passed; when night fell her son-in-law

q̄kalsq̄k̄ korik̄. Qpa q̄' âyâ,  
went and paid her a visit again. He said : again, oh mother,  
owan k̄emu nkome q̄t̄en̄boyati ow̄ebakwe  
your child you bare, dog-like only, the one who owns it,  
q̄monq̄neyi q̄yolaneyi k̄ono mo tatañbo. okalanq̄bw̄  
be he poor be he rich he will only follow him When he returned.

qya aminañqı aikqre təkopâı antəı lanrı kqoq.  
the woman's mind went there to say the dog long ago is this.

Pəsəko bopotə qkal tas ka okomane kqłqom;  
When day broke, she started again to her son-in-law other.

qbe ri bwe okal sq selanękqo finq qyakq  
when she reached there he received her well, lodged her

mo antq̥tq̥ko q̥tas ainyok̥q̥we P̥ebi̥q̥we  
as the first [ones] she found did to her. When night fell

okomanékqñ qkokorikq qpa : âyà owankëmu  
her son-in-law visited her he said : oh mother, your child

kome aiyari kqññkoi bo qfaden kemu do bo tere ta kekq be.  
you bare, a cat you bare only, your enemy there she loves to go.

Qkalanę̑bwi amera ni' qya aŋkalri t̑ekopā̑  
When he returned the mind of the woman returned there to say,

ainyare t̄ap̄e k̄onqwe. P̄esq̄k̄b̄opot̄e q̄ya k̄omotas  
 eat long ago [is] this. When day broke, the woman started,  
 m̄q̄k̄one han̄i k̄omołik kak̄emane k̄elop̄as̄o.  
 she went till she reached to her son-in-law the last.  
 Kabe kakomanęk̄on̄ ęšelanęk̄o finq̄, ęk̄qya  
 As she reached her son-in-law received her well, he lodged  
 k̄o d̄erq̄ finq̄, ębenyak̄o finq̄. P̄ebiębw̄e  
 her in a fine place, he treated her well. When night fell,  
 ęk̄q̄ ri ęk̄k̄ori onińkarak̄on̄ Ainyirało  
 he went there and visited his mother-in-law. When they sat  
 antatęlm̄ai t̄okomanę k̄opa â nanińkara  
 chatting, son-in-law said : Ah, mother-in-law,  
 munq̄ntara koi l̄à owan k̄emu ęwuni w̄otq̄tiń.  
 you know how to bear, your child is a person indeed.  
 Qt̄owuni q̄b̄oter ęo t̄omq̄yq̄ ata wuni ęb̄enai  
 What one likes is what she does, what one hates  
 q̄yo eti Okomanęk̄o ęk̄alanębw̄i ameranq̄on̄  
 she does not do it. Her son-in-law when he returned, her mind  
 k̄ore t̄ek̄op̄a owanek̄on̄ k̄onq̄we. Qdirare m̄erən̄  
 went there to say my child is this. She slept there twice,  
 k̄omokalane dorq̄nań.  
 she returned to her home.

ATĘSOMA WUNI MANTĘ TEN ARAINYAMU MBQTERUKIN  
 WHY PERSON MUST NOT FIND WIVES AND LOVE ONE  
 ńBEŃ UKIN.  
 AND HATE ONE.

Nt̄en ańsabuń at̄i t̄ok̄ (ń) k̄onq̄irari ; k̄ok̄onan̄ta  
 You do not know its reason, fowl sat there, he went and  
 aberań aran̄ ; amberań ńimən̄ at̄i k̄ok̄onan̄ta ;  
 married wives two ; those wives themselves he went and married ;  
 Nańbondo k̄orań ęk̄q̄gbonan̄ta Nańbondo q̄t̄onanta  
 Nagbondokari he went and married Bondo, he went and married

Mariñ mare kqnotabqtr okqbo boti Mare Bondqkari  
 Mari ; Mari he loved better when he loved Mari, 'Bondokari  
 abqtr kq katqñ kañi akaiñ r̄owurkq kqkqbafə kq.  
 he did not love during that time he went to bush and brushed farm.  
 Dowuruþo okqbafkq okqrokoti  
 There he came out only, he went and brushed a farm ; that farm  
 døtelə Mariñ q : køtelami Qbøndokorian  
 there he called Mari ; he said : Go and call for me 'Bondokorian ;  
 mpa kqne tøkar ami mant ; qkqbo  
 he said : go, let her bring me water ; when she went  
 kakatela 'Bondokarian, 'Bondokari q rabumpøra  
 to go and call Bondokari, Bondokari said : My head  
 mirobañ møyusøke anonkə maren tøyokane  
 is aching, as she is four-eyed you see Mari that's why she got up ;  
 kopa mba rabumpør qrobaño, mémekarañ  
 she said : you have (her) head aching I am bringing it ;  
 okobobøke mokere mant qsiqabø  
 when she reached in carrying the water ; when she pushed  
 qruni mqtim o'yif.þo ukara mant tøpa :  
 the man when the man asked who brought the water, she said :  
 m ; 'Bøndokari orøbobøke tøpa : itatiton  
 yes ; Bondokari when she reached, she said : I know they have  
 miþeno tøpa mənqtim qtim q'yokonetqñ qkqbiri.  
 hated me, said man himself the man got up and reached there.  
 Omemə karañ katqñ kañi ekaini døyukane,  
 She said I am trying it during that time there she got up  
 komo kqne

when she went

(UNFINISHED.)

## Record 655.

Suri.	Saiu.
1. Saiu Saiu	E Yes.
2. Mr. Tomas qyiri Is Mr. Thomas there ?	Qyiri o, qyiri. He is there, he is there.
3. A okeręsu a patrolyę We go out this time a patrol abaki maderde strong (hard).	Tętaiai ta ador ador It is not a simple thing for the serekabomai məbati tahq. hunger we had on the way.
4. Ampatrol ro nam yainyi The patrol there was bq bqti rokamalu. sweet in Kamalu.	Məbati tahq It is not a joke.
5. Ro Kuntaia obaki In Kuntaia very hard madere de kam kande there with Kande Baba. Baba.	Ro Kuntaia dador robun In Kuntaia the hunger nearly sudif killed us.
6. Qtim akanekq The man they tell him apəla kqsum ka qbai; for the rice he sent to the king ; qsetaye. he did not get it.	asataępi they did not get it.
7. Qdor rabuń dif ri Hunger nearly killed there anlebərər. the labourers.	məbəti tahq. It is not a joke.

Suri—*continued.*

8. Qbai akori hā  
The king, they went there  
masās tafali  
till three times on a single  
day ;  
qsumeraę apela.  
he did not send the rice.

9. kere qtim, kqnodér  
But the man he came  
ataim aləs  
in a bad time.

10. Owampa ntí mən qyi mo  
Yes, that palaver it seems  
abaki madərəde  
hard.

11. Okəlsqbasisu  
He took us again  
qkalsukerę Makuta.  
and carried us to Makuta.

12. E  
Yes.

13. E, kere be awopəmu  
rinań  
Yes, but if they catch you  
there

Saiu—*continued.*

Osataę apela  
He did not get rice.  
apə mɔpənqosufię.  
the one that will do to feed us.

Éę  
Yes.

Kere abaki madərəde kake  
But it is hard now  
kaputałboto tăsər  
it passes the mark ;  
ma səwurbę owa peéyi  
since we left, it was not like that.

Do kqబom ador  
There we went and starved for  
hunger.  
kəబoma koబana  
Starvation great.

Mine tame kokus ękump  
I went and turned out the palm  
wine  
tatəke  
in the night.

Aba nanu mayqme  
They have nothing to do to me,

Suri—*continued.*

karake ेrañe, hm, apañañe.  
in stealing that, hm, it is  
palaver.

14. Kere ेsinare  
But there are medicines  
here.

15. Tubă mutâyi  
It has you palaver ?  
(Does it not matter to you ?)

16. Bętuba mutai nina  
If it matters to you by and  
by.

17. Ames kal dir  
When we came again  
ronamərayań  
to that place there.

18. Ka Kande Pareya ;  
To Kande Pareya :  
qbɔ́tiri  
it was sweet.

19. Nyiemon, mbolokotokoti  
You lie, you used to walk  
about.

20. Kere nikökakëan  
But you used to go about  
stealing  
aberań  
the palm wine ;  
namamun mabere  
you who drink palm wine.

Saiu—*continued.*

ñayq kësas  
they did it purposely.

Mine ेtëti bo  
I did not know only.

Tubă mitai, ah,  
It matters not to me, ah,  
mai bo nün  
it is only one (medicine).

Tei otei tiye  
Nothing will happen.

Bękeeę  
Where.

Ah, minete obotr watı  
Ah, I did not know sweetness its.

ikotekot kereni  
I walked about, but I did not  
qbotr watı  
see sweetness its.

ikeyeri maber  
I did not steal palm wine there.

Suri—*continued.*

21. Nyemən  
You lie.

22. Mbariyem  
You have a lie.

23. akere taim alqme  
But once on a time you  
mberimi rokiten ;  
belched to me in the kitchen ;  
itela maber ibont  
I smelt palm wine.

24. Maberema təna  
The seeming palm wine was  
mayere tən  
not there then ;  
maberema tən  
a little palm wine was  
məma kar  
what they brought  
ādi kakatoia təbo  
there in baking bread.

25. Mbariyem koenkeyeri  
You have a lie, what did you  
steal there  
təni  
then ?

26. Kere nəbələkə ka  
But you (pl.) used to go  
about  
kotəkotəni  
walking.

Saiu—*continued.*

iyemə  
I do not lie.

Nali  
not at all.

Ayermima, amə  
They gave it to me, that which  
atene kakatoi atəboi  
remained in baking the bread.

ikeyeri maber  
I did not steal palm wine there.

ikeyeri kōko  
I did not steal anything there.

qtim qpa qstanləkə  
the man said the time he was  
amibasinu ropet  
employing us in town  
ikerənatə kəkokeya  
I did not carry them to go out  
stealing

PA NISAŃ Y' QWANKA  
MR. SPIDER AND THE SON

QTIM OYOLA.  
OF THE RICH MAN.

Qtim koinyirari, kókom  
A man sat there, he bore  
qba kęń qpęti mōpái fie  
had much property when he was dying; so Mr. Spider got up and  
kókobép owat; tópa: â wan kemi qpamu kom musón  
met the child; so he said: oh, my son, your father bore you  
alone,

qre tonq pai ifi  
he is going to die to-day, you will have no one to look to;  
tén təremaremu, kqwat qpă wa. Qtim  
so I will come and help you, so the child said all right. The man

otuňo hain qpái bo fie ka panis qmoyokane  
was sick, till he was near death, and Mr. Spider got up  
kókobe Pa kamaian; tópa qtim oyola kónakom wan ukín;  
went and met Mr. Bee; so he said a rich man bore one son;  
qyema kókefi, tén mare kqne nkqwón ka wosut;  
he is dying now, so let us come and go, you go and enter his nose;

bepé pa tékəbənə kómantqri atqf qboli  
when they talk of burying him so that you show a far country,

kamakqri; aberiboi  
that we may go there [to bury him]; when they reach there,  
nkal tqri atof abqli alqm; yémajq bo taňkən  
you show another far country; so you should do for ever,  
hāń kómoté apai bo bęne ntəwur rosut;  
till he rots. When they are ready to bury, you go out from the  
nose;

Pakamai qmalane aňkone atəsőmę, panis qpa:  
Mr. Bee agreed; let us go, the reason is, Mr. Spider said:  
bepi apobęnę séré bo kale séré ranę kęń.  
when they finish burying, when we return, we come and share the  
property.

Pa K̄omaiañ kabekq ̄owq̄on dosut k̄atim ofi  
 Mr. Bee as he reached, he entered the nose of the dead man,  
 qwat qt̄eti. Pa K̄omaia k̄omolēn q :  
 the boy did not know. Mr. Bee sang and said :  
 k̄erososo, Pakaramina, payeyai  
 Had I been carried to Susu-land, father and mother, I should  
 keyenik̄. have been well.

(Ch.) So nai ̄nai ̄nai n̄nka so nai.

Abasikq abotkq kambentq ; aŋkqne hañ  
 They took him and put him on the bier ; they went till  
 kamberososo ; ambe ri boi t̄k̄el pa :  
 they reached Susu ; when they reached there, so he said again :

K̄erotimne pa karaminai paia  
 Had I been carried to Timne, father and mother, I should  
 keyenko. have been well.

(Ch.) Enai ̄nai ̄nai n̄nka so nai.

Yqyq hāñ qt̄im qtopokañe.  
 He did so till the man rotted.

T̄wan ka qt̄im qpa : q̄pamu qȳema pote  
 So the man's son said : my father is beginning to rot,  
 manenk k̄onu, halimu mofofe.  
 let us bury him here, though he is talking.

Pa Nisan q̄basikq oȳema k̄obukqk̄  
 Mr. Spider took him, pretended to go and wash him,  
 ra pai kamai owur ; mowure t̄pa Panis,  
 there Mr. Bee came out ; when he came out he said : Mr. Spider,  
 s̄eke nu neyq anu anq t̄k̄emi marinu moñatai inañ ;  
 hush, you do here so that I help you, as if they were not all  
 there before ;  
 omomaraña kam ampomqñk ;  
 and he helped them, so that they finished burying ;  
 kamañkalane roset ka otim ; namb̄eke  
 and they returned to the house of the man ; when they reached.

Pa Nisan yowatañ areyiranę kęñ.  
 Mr. Spider and the child came shared the property.  
 Pa kamai qpa: botqñ Pa Nis mineya?  
 Mr. Bee said: now Mr. Spider, what of myself?  
 ta panis qpa: ibiliesoye rəmu; nasəsañloñ  
 So Mr. Spider said: I cannot again give you; it's you and the  
 ikabelan bəpi ntəkəpəti  
 corpse we carry on the head, if you are going to talk about it,  
 kq ka owat məkoyemü. kqomo kqone kqowat,  
 go to the child, he will go and give you. He went to the child,  
 koyer kq otan, kqomo kqone kayint əbana  
 and he gave him a little, he went to the big tree  
 qkotənša ki. tən kainai wuni qkq əq to kakə  
 to go and make it grow. So the bee, when person goes now  
 yema wura ramairoi qtakq qkənkəmami  
 and wants to take out his honey, he stings him, my property,  
 kətun təpə owat oyəmi kięñ.  
 little long ago, the child gave me is this.

QLAÑBA' YI ARONŠÖN.  
 THE MAN AND RONSHONG (KRIFI).

Olañbá' koyiri lanṭi'; kowur alokɔinyin;  
 The man was there long ago; he set out once on a time,  
 kq lq bəi tətuñk. Pədirəbwę  
 he went and sank fish traps. When it slept (after one day)  
 qkɔribo takomem tətuñke  
 when he went there to go and try the fish traps,  
 qbəpər əlop qkalang. Alqko olqko qkɔribę  
 he did not find fish there, he went back. Always he went there,  
 qbəpeq əlop katatuñk mɔbəite yiṭamqəbəp tię.  
 he did not find fish in the traps, as he dipped them, he did not find  
 them so.

Alqko nyimi kqkqne ka palulu qkerę otaba,  
 Once on a time he went to Pa Alulu (soldier bird) he carried tobacco

məbəkəq	kə pa	Alulu	iderədəqmu
when he reached him,	he said :	Alulu,	I come to you
kəmande	tupəsame ;	minbət tətuñk tame	
so that you may come	and divine for me,	I set my traps	
kərə tənkāñ tankañ	ibəp reto ələp	məməbəi tə	
but for ever and ever	I never find fish there,	as I sank them	
yi tamibəp eti hə	ampantı neyi təkətami a	ətənkāñ	
is not how I find them,	this matter is what puzzles me,	and I never	
ibəpə re wuni.	Tanlulu opa	wa ;	kəmotupəs ;
find a person there.	So Alulu said :	all right ;	he divined ;
ko bəterəgbətr	ninəpere	sək	tən kəsəte
he said :	bətrəbətr,	to-morrow	at dawn
kəsəbə	kəməñ kəməñkane	robət rayər	
the best you can	that you go and hide	near the water side,	
nənəñkəñ owuni q kəməñ tətuñk təmwi.	Qənəñba qmokalane		
you will see a person going to try your traps.	The man returned		
kəməñkəñ təsətə təsəbə ;	kəməñkəñ robət rayər.		
and went and cut whips good ;	went and hid near the stream.		
Pəwonə' aronşon kəməbek ;	kəməwənə dəbat		
It was not long till the ronshon came,	he went in the water		
məpəi wəni	kəməbusune şənk	qəbañ yet	
when he was ready to go in,	he took off his clothes all,	he took the	
qəbət robañ ;	mant	clothes,	
he put on the land ;	he entered the water,	he went and found the	
traps			
kənəñ katuñkə	owat aruni oməñkəñ oşitə :	pup.	
as soon as he lifted his trap,	the man who hid broke wind :	"pup."	
Tənronə' qpa	itəl	pup.	Təwat qruni opa :
So the ronshon said	I hear	"pup."	hm,
tələbo	pupa	məntəle	pupi
when you hear	"pup,"	will you not hear	q qbarə
		"pup" ?	he says, the
			owner,
kənəñq	pup	mumbarə	mondere.
he makes	"pup" ;	are you the owner of here,	you come here.

Tanronšon owur robăt komočuke qopel yetqon  
 So the ronshon came out of the water, he ran away and forgot his things,  
 owat oruni qbal balko hain qwoñi dokant. Qwat qruni  
 the man ran after him, till he went in the bush. The man  
 komočkal qkočbaši qyet anrunšuñ mokone ropet.  
 returned and took the things of ronshon, he went to the town.  
 Mobe ropet komočkone ronu rošet. Pəbiębwę  
 When he got to the town, he went to his house. At night  
 aronson komočder ropet orebət anšet na olańba  
 ronshon came to the town, he came round the man's house  
 kańińkerań. Pəsokočwe olańba komočkane ańwɔńtqon  
 shouting. When day broke the man told his brothers,  
 afet narań ampań mańinyi šeňk.  
 young two, case as it is, all.  
 Tańwɔńt noń ampa koto mańkone nu sasəsań  
 So his brothers said: brother, let us go, the three of us,  
 səkókala qyet anronson; kamayokanę kamańkone,  
 we go and return the ronshon's things; they rose and went,  
 kapon kapet kamańbanę otim obaki  
 as soon as they finished the town they met an old man.  
 kōtim baki qpa: nań mańbaši adara owuni nəkereri  
 The old man said: you take people's property, you carry it  
 ronu ropet teń sənər əmu kamańbaš yet  
 to your town; so give it to me; so they took the things,  
 kamansqń otimobaki. Tōwɔńt ofet qpa  
 gave them to the old man. So the young brother said:  
 kere tańram su tamańk n' akoto mala kokus  
 but you must pay us for the trap of brother, they used to empty  
 elope. Tōtim baki qpa qwă komočkanti ańbamfa  
 of fish. So the old man said: all right, he opened the bag  
 kowuni owuni qbaši arainyema. Qwɔńt obeki  
 and every one took what he pleased. The elder brother  
 bambańki komočbaši antonko qwɔńt andəkwe  
 who had the trap took the chisel the one next to him

komočaši rabęna. Qwont ofet komočaši ampos. Kotim beki  
took the rope. The youngest took the purse. The old man

mobaš yet eyeteni komokal; ainyi məni  
took the things which remained, he returned, there

amañkalane ropet. Qwontobeki baši antonkoq  
returned to the town. The big brother who took the chisel  
komowop kəbəra mabər loko o loko. Qwont qwočaši rabiňa  
he held getting palm wine always. The brother who took the  
rope

aloko oloko bəpi bie i pəsokqəbote qtebəp una  
every time when night falls; when day breaks he will find a  
cow

akotər kq ka rabiňa.

tied to his rope.

Qwont ofet qbaši ampos loko oloko okanti ni be  
The young brother took the purse, every time he opens it  
qtebəp akala yi mbqonq mala ri.  
he will find money and gold filling it.

Anfəm asas ainye oręke tábà kałtempi ?  
(Of) these three people, who was wisest ?

QLAŃBA' YI QKRIFIAŃ.  
THE MAN AND THE KRIFI.

Qlańba' koinyiri lant'i koba etene oñarań, okin konoi  
Man was there once, he had two dogs, the one

kińkoyanduri qlom konoi Kero. Okrifi konyitapənoru  
is Kinkoyanduri the other Kero. The krifi was once in the  
world,

kobań ańola. Ańola nye nyę ba kakom kəbana  
he had his kola tree. This kola has the big crop,

mq ni son neyi tapə roru. Aloko nyin olańba owę kqñwur  
for it was alone in the world. Once this man set out;

qtekɔpim qtłata okrifi;  
he said he was going to pick the kola nuts of the krifi;

tañfəm ampa : wuni nopimə ni be wuni opimi ni okrifi  
so people said : no one should pick it if one picked it the krifi

qtəsqənkə.  
would eat him.

Takən qpa : tuba pa inəti kəpimi tañfəm  
So he said : it matters not, I am going to pick it, so people  
ampa 'wa. Mapəsəkə bote kəmonşək ətəniñi nərañi kantañk  
said all right. When day broke, he tied his two dogs to the post  
nə rabəntəñi kqñ ; komokəne, obəñane akāle tokəbətə atqəla ;  
of his verandah ; he went, he carried hamper to put kola nuts in ;

mobe re kəmoñep añola, kəmowəñi kapim  
when he reached there he climbed the kola tree, he began to pick  
atqəla ; qkrifi qwəb añola be inqiyeme  
the kola ; this krifi who had the kola tree, if I were a liar

iyonəi qkəwənt məq rokamp kərə  
I would have said : he goes feeding as far as Freetown, but as  
məteyəmi qkəwənt opoto kərə wuni owuni  
I am not a liar, he went for food to white man's land but any one

bəp anola ni fi bə pim ri təla bə  
who climbs that kola tree, to pick there any kola nuts,  
qtətar əti.

he will know about it.

Mətolainba we, ołep añola, okrifi komotañi  
As this man climbed the kola, the krifi knew about it,  
kənoder kałokiañ ka laftiañ : bəfti kə lafti bəfti  
so he came running and tumbling (descriptive)  
kan soko bəfti kə yifon, yifon, koliqma. Məbəke

kəmowura kabak kqñ kəmoñap añanñ : isqən tonq wuni o,  
he took his axe and began to chop the tree. I eat a person  
kobo isqən otonqən koroboñ kobuñ. Qlañba təpa : karmi  
to-day. The man said : wait for me,  
kəməñlimini Kurumasaba məq kəfi ka totonqən mirefiañ.  
I say good-bye to God because it's death I come to die to-day.

Təkrifi qpa : wa'. kəmoþep rökqm ka olimpəti  
 So the krifi said : all right. He climbed to the top, the summit of  
 aŋla kəmotela ətən nən narañ. Etən kamanṭəl kamañpim  
 the kola, and he called his two dogs. The dogs heard and broke  
 rabeña, qkotəraña kamañre kabukiəñ :  
 the rope that they were tied with and came running

“ Kingweyanduri soyembe yembe, karo soyembe.”  
 (dog's walk)

Metən manre kabuke, ətəf mañfita təpə  
 When the dogs came running, the earth they threw long ago  
 dodarəñkañ yipol mowur kā aŋla qkrifi  
 behind them and pieces that come from the kola tree, the krifi  
 inqətəpə yetünkəlane səkə totonqñ tətiñ ətiñ  
 was chopping, gathered together and become to-day these mountains  
 masənəñk kake norui. Etən mambek ambəp qkrifi,  
 we see now in the world. When the dogs came and found the  
 krifi,  
 ainyerane kq bo ratqñ. Qlañba kəmətor kaiant  
 they divided him in the middle. The man came down from the tree  
 kəbopimatqla šeñk. Atola tati ta asak totonqñ  
 and gathered all the kola nuts. These kola nuts scatter now  
 kadaru ; dero der kola.  
 in the world to-day ; everywhere kola.

OLAÑBA BAKATUT KQBANA.  
 GREAT JEALOUSY MAN.

Qlañba konoyirari kəmba katut kabana ; kənanta  
 A man sat there, he had jealousy great ; he married  
 abəra abəti ; kəsek təkəbet asas, wanduni məkəri.  
 women many ; he tied mud fences three, young man should not go  
 there.  
 Arani nən be ukin okom wanduni, owura kalənt  
 His wives if one gives birth to a boy, he takes out the child

rokun kalenikən qpa koten  
 behind the yard, the father goes and finds  
 təkəmasərkə. Bəpi abom ubərai  
 to suckle it. If they bear a woman  
 rokuñk. Antoñ ati  
 in the yard. This law is  
 Qbatə kon kandinekənə kqmani  
 His favourite wife came and made friends  
 okapəra; mandina nkamena kañi  
 a hunter; when they became friends,  
 oyəma tə kerə kq; təbəra qpa:  
 he wanted to give her; so the woman said:  
 tətarəti. Təruni qpa: bənə kətane robate  
 will know about it. So the man said: if you go to the water side  
 nbebek antoma iyinkta nñəma.  
 when you reach the toma tree I shake, you stand.  
 Mañkə robate kowat oruni møyiikta  
 When they went to the water side, the man shook  
 qbəra kəmotəma; kowat oruni mətəp ošem.  
 and the woman stood; and the man put in the meat (in the pan).  
 Kəkane ka ropet apotoraña bə  
 When they reached the town they help them all down,  
 kənəqin ayinke kq tora; tə qtim kəbansa.  
 and she was not helped down quickly; for the man not to get angry.  
 Maretora kq, kamare bəpər ošem təruni qpa:  
 When they helped her down, and found the meat, the man said:  
 kanə bot ošem owe; təbəra qpa: mine tə  
 who put in this meat? so the woman said: I do not know  
 məsəkənuti robat; təruni qpa: kur'qokinye  
 because we went to the water side; so the man said: God gave it  
 mikə. Oruni məder ri, təpa: Təwosam qpai?  
 to me. When the man came, he said: what did your husband say?  
 təbəra qpa: qpa bo kuru kənye mikə; təpa èhé,  
 so the woman said: he said only: God gave me it; so he said:

èhé, séméreṭun afənta. Owat oruni mödire,  
 Aha, we will come and lie down (cohabit) to-day. When the man came,  
 ubéra qsatakq rofunk rokqm anlq anṭi kqñi  
 the woman put him up in his granary that time rain  
 kabır; qtim qyarear qpa kqreṇa mi  
 was threatening the man shivered, he said: go and spread for me  
 rofunk rata. Maləp ananṭ owat oruni  
 under the granary. When they lighted the fire the young man  
 owun qbakikq; qranq maranq mapətər qtim;  
 was hot greatly, he perspired, and the sweat dropped on the man;  
 qyif kompət mi; təbəra kqpa ainfuňk  
 he asked: what is dropping on me? so the woman said: the granary  
 anbapətən. Tqtim qpa: ninən akqba  
 must have leaked. So the man said: to-morrow they will go  
 qnepəl are sqṭ lari. Owatoruni oþekəs napq  
 and get grass and come and repair it. The man cut the ropes  
 kəmə pə naktine kwi, kqmqtora ri  
 so that when the flash of lightning came he fell from there  
 kqmofumpər qtim; q kuru q tərəbamu  
 and fell on the man; he said: God says: I must come and take you  
 qşem kqñi pulqsmi. Kqmoyokanq owat oruni  
 for his meat you ate up the other time. He got up and the young man  
 kqmabalbalkq pənaktine ɬwi q: kqñq mibalbalai  
 ran after him when the flash comes; he says: I am running after  
 him;  
 kəpui aikobio owat oruni qrekal  
 as soon as they get outside the fence, the young man returned  
 qrefənta y' obərakqñi. Qtim qbukç  
 and came and cohabited with his woman. The man ran  
 qpon tətqf tərən katəmakwe tən kiən; kqrekal  
 he finished two countries, then his standing is this; he returned,  
 aňranio qwqñənta be qkor d'qšianq tən  
 his wives, any one he sees, were pregnant; so he swore  
 təpə ka katut əpoň.  
 long ago that he would not be jealous again (jealousy was finished).

## PANISA YI ANREKA TEAÑ.

## MR. SPIDER AND THE SKIN ROTTEN.

Alqkq ñyin panisa qfir<sup>w</sup> areka n' atek  
 Once on a time Mr. Spider found a skin of a bush buck  
 ate r' akbqñkq kqkerq nye kqñqyema qtek  
 rotten in the forest ; he carried it ; he wanted the bush buck  
 qnisa kq wa kqmobot kq yiki hñ tñnke Panisa  
 to fear him and put him in respect till for ever. Mr. Spider  
 qwqn anreka ainy<sup>q</sup> kq kqne robanka ka  
 put on the skin this ; he went to the farmhouse of  
 qtek qtek mqnñkw<sup>q</sup> qnane  
 the bush buck ; the bush buck when he saw him he thought,  
 qk<sup>q</sup>s kqwn kqyifkq ko yomwe ? kopa  
 companion his ; and he asked him, what ails you ? he said :  
 panisa kqntufér mi dis wa tonqñ ni bo ton tean  
 Mr. Spider spat on me yesterday ; and to-day it became rotten ;  
 nesa kqnon bqtuféremu m<sup>q</sup>t<sup>q</sup> ; m<sup>q</sup>pon yqyen  
 fear him, if he spits on you, you rot ; when he finished, do so (?) ;  
 kqkqbukq kqrekale kopa mpiari  
 he (S.) went and washed, he returned, he said : good day,  
 yemi daradiq kqm<sup>q</sup>son kq anak are o arei  
 give me something to eat ; he gave him rice ; every day  
 qm<sup>q</sup>qyq han apela pa atek bun p<sup>q</sup>po  
 he did so, till the rice of Mr. Bush Buck nearly finished.  
 kqkqne ka qm<sup>q</sup>en palemo b<sup>q</sup>tereb<sup>q</sup>et,  
 He (B.) went to the diviner Mr. "Hare" (running)  
 bempaye kanemi kamaqkone mankqne ambapret<sup>q</sup>on  
 "do the rite," tell me that he goes when they went, they found  
 panis qkar kqm<sup>q</sup>yi ta anak ka palem qpa  
 Mr. Spider waiting ; he asked for rice, and Mr. Hare said :  
 anak aiy<sup>q</sup> re taramu kqtufera na k<sup>q</sup>r koko  
 rice is not here for you ; he (S.) spat on them but nothing  
 riqne t<sup>q</sup>pi be wuni na y<sup>q</sup> t<sup>q</sup>i te tas<sup>q</sup>w  
 happened ; therefore if anyone does a thing, do not do too much.

## PANIS RƏ PANANKA.

## MR. SPIDER AND MR. CHAMELEON.

Karen ake                      taşem                      ańbeli fqf                      panis  
 The year when                      the beasts                      could talk,                      Mr. Spider and  
 rə panańkań                      ayi yatki                      are nyin                      panisa kókane  
 Mr. Chameleon                      were friends ;                      one day                      Mr. Spider told  
 panańkań                      mańkone bęs                      mawon                      panańkań  
 Mr. Chameleon :                      let us go and dig                      bush yams ;                      Mr. Chameleon  
 kópa                      qkwę                      panisa                      kókoneq                      bęs                      mawon  
 said                      he would not go ;                      Mr. Spider                      went                      dug                      yams ;  
 kókara ma roset                      əkön                      koyif                      panańkań  
 he brought them to house                      his ;                      he asked                      Mr. Chameleon  
 təkəmərakə                      kakabəmpa nanț                      rə kakapatma                      Pananka  
 to help him                      to make a fire,                      and cook them.                      Mr. Chameleon  
 kókaşı                      təkəyqyi                      Panisań                      kó bəmpa nanț                      kópatma  
 refused                      to do so.                      Mr. Spider                      made fire,                      he cooked them ;  
 mo                      qponpatma                      koyif sq                      panańka  
 when                      he finished cooking them,                      he asked again                      Mr. Chameleon  
 təkəmarikə                      kakabus ma                      Panańka                      kókasisq  
 to help him                      to peel them ;                      Mr. Chameleon                      refused again  
 təkiyqyi                      Panisan                      kóbańsa                      kópa                      ndiemä  
 to do so.                      Mr. Spider                      was vexed,                      he said : "you don't eat them" ;  
 iyemä mawon.                      Panisań                      koyq                      mapant bę  
 "I don't want bush yams."                      Mr. Spider                      did                      the work all  
 kóbətma                      kantik                      kókoneq kó koł.                      Mq kóne  
 he put them                      in a basket,                      he went to walk.                      When he went  
 Panańka                      kodi mawon bę                      kereq mo                      qbəndi ma  
 Mr. Chameleon                      ate the yams all                      but when                      he was eating them  
 qtel afəm anfqf                      kodi ma ləmp ləmp ;                      kofənta rofənt əkön  
 he heard people talk ;                      he ate them quickly ;                      he lay                      in his bed.  
 mōpanis qder ri                      koyif                      kanę di                      mawon ami  
 When Mr. Spider came,                      he asked :                      who ate                      my bush yams ?

Record 736.

## MAMA WOL KƏBƏNKA.

## HOW TO PLAY WARI (MANKALA).

'Bak kənt bəmpa ki balane abil, bepi ainyema bəmpa ki  
 Cut wood, make it like a canoe if you want; make it,  
 owa bəs məbi tamtrukin rabəp ainyin owa sq kañbəp alom.  
 and dig holes six on one side and again on side other.  
 Mayihə mabəloñ qtasər̄ bot masar q maluka manle  
 They are not deep too much; put stones or seeds four  
 rabi nyiñ mabəmpa kəba manle. Ka otəp na  
 in one hole make them twenty-four. At the beginning of  
 aïnwol nəbəli kuluña be nyema mboṭəna ka  
 the game you can mix them; if you want, you put them on  
 aïñbəp amu maloñ bo rabinyiñ q be nyema  
 the side your, some only in hole one; or, if you want,

Añwol afəm ñarañ ayi təwol ni owa aiyi sq  
The game, people two play it, and ought  
tə yəpesane nye; qñañu mqpukq owa munq sq ankq.  
to take turns in it; when your adversary and you again you go.  
finishes going

Bepi mfir qñanu qwol qlas qbahé so masar  
 If you find your adversary plays badly he has not again stones  
 ka mèbi mqñ, owa munqñ mba na rabi nyin tèkèkò  
 in holes his, and you have them in hole one, to go only  
 lbo lèt mèrè q masas owa mabehé so roromu poñ,  
 exactly two or three, and don't reach again to you, finish,  
 lbasí be sèba ati tèfqf ibèk rabump anbèlisòñ  
 take all; we have it, saying "I cut on the head"; you can give  
 qñanu tèbei tñanle kñrè bepi nñlakhe kñr abump  
 your adversary debts four, but if you don't cut his head  
 ndifkò oñsñonkò rëbei rin bepi qyema hé  
 you kill him, you give him debt one; if he wants not,  
 nsñ kò tèbei; masar qñsata qñbeli boñs na  
 you give him debts; the stones he gets he can put there again;  
 kamanèkò hali mabe hé ka mabi nñq be.  
 so you go again; even if they reach not to holes his all.

Bepi qyema t̄qbot̄es m̄ebi m̄er̄o qwa b̄oyema  
 If he wishes, let him put holes two, and, if he wishes,  
 tamatasyi mq̄ masar mq̄ m̄ebābat.  
 more, according to stones his plenty.

Qw̄ adif k̄omt̄ap kak̄o qwa bep̄ atam k̄o sq̄  
 The one who is killed, he begins to go, and if he is conquered,  
 again,

q̄b̄eli sq̄ k̄o h̄ā q̄ba masar b̄ob̄et t̄a m̄ebi  
 he can again go, till he has stones only exact for holes  
 t̄amtirukin mq̄. Bep̄ q̄bas̄er k̄o h̄ā sq̄ adif k̄o  
 six his. If he continues going till he is again killed,  
 q̄ba r̄abe rin k̄ek̄o k̄elap̄esq̄ ke it̄qri mu s̄et̄elaki  
 he has debt one. This going last that I show you we call it  
 k̄et̄oln̄e.  
 "to feed myself."

Record 738.

QLAÑBA 'BAMFET AÑANLE.  
 THE MAN [WHO] HAS CHILDREN FOUR.

Qtimbaki k̄onqyiri k̄oba afet iianle. Amfet aianle anȳe  
 A man old once had children four. These children four,  
 añes̄ema maiyi, Buñboto, 'Bande, 'Bañkali, qwa 'Bañkoi.  
 their names are Bungboto, Bande, Bankali and Bankoi.  
 Qwat qwe ba, ainyis̄eña Bañkoi, q̄ba katiri kand̄erəñon̄ b̄e ;  
 The who had the name of Bankoi had yams on all his body ;  
 k̄etiri ake añwq̄nt̄ n̄q̄n̄ ala ki dam̄ k̄er̄e añb̄elie ȳo ki  
 yams these his brothers used to cure ; but they could not do it,  
 kamakøyenk ; t̄en tañb̄eniko at̄esomi t̄a nok̄ na katiri  
 so that it cured ; so they hated him for the filthiness of yaws ;  
 añkan̄ k̄o k̄omq̄ te sq̄ kasa rañun kai at̄esomi  
 they told him not to mix his sickness with them, because  
 k̄onk̄onoser qwa qyema ȳo kamakatiri kayenk.  
 he is a witch, and he does not want to do, that yaws heal.

Kamapəye na tən  
 that it may be that  
 kararqli  
 in this world (?).  
 raṭu qre  
 this sickness,  
 ań yetek yo  
 they ought to permit him  
 maleika kənqoson kə ri.  
 an angel gave him here.  
 bət qwənṭ baki kəməwop kə  
 just brother big caught him  
 qwoni qlakə kane  
 long ago he used to tell him  
 Qwat əkanə na  
 The boy told them  
 kəkas  
 to his father,  
 kəpo bo lom bət  
 when he finished telling  
 obaqənə kapeṭ  
 wandered in the town,  
 sən kə.  
 to give him.  
 ta qwat qwe  
 of boy this  
 aines na Bomselə  
 name of Bomselo  
 katəns qwat qruni  
 to look for the boy  
 Anwənṭ na qwat  
 The brothers of the boy  
 qwat qbera qyi roruń  
 the girl is on the road

raṭu are rəbəlię  
 this sickness cannot  
 qwat qwe ba katiri  
 The boy who had yams,  
 ənqo kənta lińanęhę  
 he did not draw it to himself  
 kəməkulę na  
 to accompany them  
 Qwat  
 The boy  
 kəməsap kə finq  
 beat him well,  
 kəmətə sə kulən na.  
 kəpə qəkəkənə  
 that he will go  
 kəkənən ati ańwənṭnən  
 what his brothers  
 kəkənən məbal kə.  
 tell his father ;  
 tell his father ;  
 his father drove him.  
 katens raradi  
 in search of food ;  
 amfət aruni  
 boys young  
 yetətət ofinq.  
 action good.  
 kəmətələ tı  
 heard it ;  
 qwe ba katiri  
 who had yams,  
 təkəbala rənqən.  
 to marry him there.  
 ənqətəl kəpa  
 heard say  
 ka ińkəwən asumotan  
 and they went and took their gowns,

mańwəp kə ləmp  
 catch him easily  
 əkanə na kəpa  
 told them that  
 tən  
 so  
 atəsomi raṭu are  
 because sickness this  
 kapon kəfəf  
 after he finished talking  
 kəpa  
 told him that  
 kəkəne  
 he went  
 qwat  
 the boy  
 kəkənə  
 when he finished telling  
 kəkənə  
 but has no one  
 qwə ba  
 who has  
 kəpə  
 began to tell  
 Qwat  
 Child girl  
 qwə ba  
 who has  
 kəpə  
 she came from the east  
 kəpə  
 to marry him there.  
 manṭəl kəpa  
 heard say  
 ka ińkəwən asumotan  
 and they went and took their gowns,

kaikq̄bansa kq. Bomselq̄n q̄ban̄ n̄a roroñ  
 and went to welcome her. Bomselo met them on the road,  
 k̄m̄q̄tasnia q̄wq̄nt q̄baki k̄m̄oyif Bomselq̄n bepi  
 and passed them; the big brother asked Bomselo if  
 q̄b̄li bala r̄n̄q̄n̄ k̄r̄q̄ Bomselq̄n m̄p̄n̄sa q̄l̄m̄ s̄q̄  
 she could marry him but Bomselo refused; another again  
 k̄m̄q̄k̄yifk̄q̄ k̄m̄q̄kal s̄q̄ p̄n̄sa q̄we fañ q̄wat  
 went and asked her; she again refused; she comes near the boy  
 q̄we ba katiri k̄m̄q̄k̄ yif kq̄ k̄m̄q̄kan̄ kq̄ k̄p̄a  
 who had yams; he asked her. She told him that  
 bepi q̄tens t̄e t̄ereñ t̄eseñ q̄b̄liq̄ n̄enk̄q̄ t̄osek̄e  
 if she searches years few cannot see him, she will become  
 qr̄ani kq̄n̄. Q̄wat q̄b̄ra k̄m̄q̄k̄one ropet kat̄ensañ  
 his wife. The girl went to the town searching  
 kat̄ens q̄wat owe ba katiri k̄m̄om̄l̄nk̄o k̄m̄q̄k̄kan̄  
 for the boy who had yams; when she saw him, she told  
 q̄kas kq̄n̄ k̄p̄a oyemak̄o ram̄r̄k̄o k̄q̄kas  
 his father that she wants him cured him and his father  
 mokoñbasək̄o q̄wat ub̄ra q̄kane q̄wat orumi ninab̄et  
 took him to the girl; she told the boy to-morrow morning  
 kamakot r' amboñka q̄wat k̄m̄q̄iyq̄ at̄i q̄kanek̄q̄i;  
 walk to the lake the boy did what she told him;  
 k̄oyi wat qr̄uni fino.  
 he was boy handsome.

Q̄wat ub̄ra k̄m̄q̄kan̄ q̄kas kama aset n̄a aset abana  
 The girl told the father that house their house big;  
 t̄a n̄añar̄ anset aiñye n̄ap̄oset; r̄efq̄iye komaiñ  
 for the two the house this they built; in the evening when  
 k̄q̄fənta k̄owat ub̄ra m̄q̄kane q̄wat oruni  
 they go to sleep; the girl told the boy to  
 k̄m̄q̄b̄ek k̄esam k̄elq̄l kambolo n̄oñ q̄wat oruni  
 cut wound small in her neck; the boy  
 m̄p̄n̄sa, añesoma q̄iyon̄ kq̄ t̄ei t̄efno t̄en̄ q̄b̄liq̄ dif kq̄  
 refused, because she did him good [things], so he cannot kill her

komqkol sq kane                    komqbek qwat                    kom qblak  
 she said again ;                    he should cut the girl,                    when he cut,  
 kamafir mampat maro rotqf    ka tesoit tona                    telome ter  
 blood drops two on the ground, and horses, cows,                    sheep, goats,  
 owä yi tsesem telom aiwur.  
 and also animals other come out.

Ka rasq ralome                    komqkanq koso                    kowatæ  
 On the next day                    she told him again ;                    and the boy,  
 mogbalk kapela temank            pindi qwayi et etep  
 when he cut, rice, corn, fundi and other vegetables  
 olom kemem wur                    kqbasi atar keba                    tamat  
 other a hundred came out ;        he took slaves twenties,        five  
 komqsoña qkas                    qwayi qset                    keba tamat aiwqnt  
 he gave to his father,            and also houses                    twenty-five, brothers  
 asas ainyi komqbasi mæbqno tqfot tamat                    komqson na  
 three these took gold (pounds)        ten-five                    they gave them ;  
 kankanq na kopa bopi tereñ tereñ tetase                    qtobakna ;  
 they told them that :            if years two pass,                    he will hang them ;  
 matoren tæbeke,                    kowat qwe ba                    aines na  
 when the two (years) reach        and the boy who had                    the name of  
 Bankoi mowura olaiba komokodif na ;                    qwat qbera  
 Bankoi sent out a man to kill them ;                    the girl  
 monemtene komqsek na atar.    Malon tq tonqni eyetetol  
 begged,                            he tied them as slaves.                    So to-day, cattle  
 yi eyetetep me                    yi amfet ariarañ                    ainyiña. Ainiye  
 and cultivated plants            and children four                    are theirs. This  
 antekø sasu kopa                    be wuni qba roqui                    tebi ankq.  
 teaches us                            that                                    if anyone has a disease    not to hate him.

Record 737.

PANIS NA PAKONAÑKA.  
 THE SPIDER AND THE CHAMELEON.

Panis                            na Pa konañka                    antor                    rokamp  
 The Spider                    and the Chameleon                    went down                    to Freetown.

məmañkəne kamfir təmai rəkələ manfir  
 As they were going, they found bees in a hole. When they found  
 təmai aiñye kamañ kə bai nant təkərewura na.  
 the bees these, then they went fetched fire to take them out.  
 Panisañ kəməkane Pakənañkai wan rekəne  
 The Spider told the Chameleon, "child, come and look,"  
 ma Pa Kənanka okəne nisan kəmətoñ kə kəfənt  
 when the Chameleon peeped, the Spider pushed him, he fixed  
 anęte ka akələ nañkañ qyi ka akələ məre  
 the rag in the hole ; the Chameleon was in the hole days  
 təmatrukin kə qtəktəkñe qwa kəwur yi əraka əboi  
 five one, then he struggled and came out with honeycomb fat ;  
 əraka eyi kəbənt kəməpəs qwa kənakət  
 these honeycombs he broke he made into balls and fried.  
 nañkañ məpoñ nakət təbote qəsən  
 The Chameleon when he finished frying the balls, he gave  
 qyakən qətən qwa kəkane kəkənə əbə roset rokəm  
 his mother hers, and said he was going to climb on the house top,  
 qwa kəmətəla Panisai kəpa Panise retəmo  
 and then he called the Spider and said : "Spider, come and taste" ;  
 nañkañ koməkane Panisai kəpa kən nañkañ qyakən  
 the Chameleon told the Spider that he, Chameleon, his mother  
 kənədif atəsomi qbakikə kə nəñk kə. Panisañ  
 he killed, because he was tired of seeing her. The Spider  
 mə təlyəne kəməkə əlk kant kəbana kədif qyakən  
 when he heard so, he went to cut wood big and killed his mother,  
 kəbənt ro təbot qwa kəpat kərə təbot tələlhe' bə.  
 he crushed into balls and cooked but the balls did not cook at all.  
 Pa Kənanka kə kane pa nisan kəməkañ təbot kə ələkət  
 The Chameleon then told the Spider to put the balls on stumps  
 kama anrəi rəfəis tı kərə təbot tələlhe' hə sq.  
 so that the sun may heat them but the balls cooked not again.  
 Pa Kənanka kəməkane qya kən : ya tora  
 The Chameleon told his mother : Mother, come down,

iyema                    bo kala                    pa Nisan                    masoṭnoñ.    Pa Nisan  
 I want                    only to return            the Spider                    his tricks.    The Spider  
 moṭel yanie q [kq] mobok bau                    qṭara ti                    kēpa akel  
 when he heard so he cried aloud                    he knew                    that they returned on  
 kq bo.  
 him only.

Record 739.

AMUMP ḅA PANIS WAIYI PALEME.  
 THE STORY OF THE SPIDER AND THE HARE.

Are nyin                    ka Pa Nis                    qfir̄ kēbēnkēt;                    kōkō ka palēm  
 One day                    the Spider                    found a skull;                    he went to the Hare;  
 kōkō pa                    Palēme mandikōne                    kamaskō                    rokanṭ  
 he said:                    "Hare, let us come,                    let us go                    to the bush,  
 kamaskō kapēra                    owa'                    mandikōne                    Palēmo qpa.  
 let us go hunting."                    "All right,                    come, let us go,"                    the Hare said.  
 Palēme qkerē antān                    maikōne                    ponē ka a'bip abōboro  
 The Hare took a dog,                    when they went;                    soon they caught a "fox."  
 Pa Nisan                    kōkō pa                    kōno                    kēbēnkēt kōn kēdīf.  
 The Spider                    went and said                    it was                    his skull that killed.  
 Lqkō alqkō                    qyq moqyq                    kērē alqkō nyin                    ka antān  
 Every time                    he did the same                    but one time                    the dog  
 qkōlesa qna                    ka qbai                    ow' qmatēla                    antura.  
 caught the cow                    of the chief                    which they called                    the bull.  
 Pa Nisan,                    mōkqinyi qfət,                    kōtēla Palēme                    kōkanē kō kēpa  
 The Spider,                    for he was near,                    called the Hare, and told and said  
 antānamu                    qlasa                    qna ka qbai                    tē palēm opa  
 your dog                    has injured                    the cow of the chief,                    so the Hare said  
 kērē eñimq nlapa                    kēpa kēbēnkēt kamu                    kamala lēsa  
 "But you used to say                    that your skull                    is what catches  
 tāsem                    Yēlapan                    kērē tonō ipa kēpa                    antānramu  
 the beasts."                    "I said so,                    but to-day I said that                    your dog  
 kōlesa.  
 caught them."

Pəwonię kanlańba qđer kqñənk ia kqṭela ia  
 At last the man came and saw them, he called them ;  
 ma mantuńka ; kqkerę ia ia qbai qbai mołboli  
 as they argued, he carried them to the chief ; the chief can talk  
 fqf katęk finqi kopa i Pa Nisan məńkę t̄asomi  
 palavers well ; he said : you, Spider, you steal because  
 kəbęńkət kamu kalbəlię lęsa abołborqń q wero. Ta qbai  
 your skull cannot catch a "fox" or a rat. So the chief  
 qpa kqñq, kqñqson t̄əna tamtrukin, naran ta qbai  
 said : he, let him give cows six, two to the chief,  
 nānle t̄apalem. Pa Nisan kq̄basi antis kqkqbl̄k abump  
 four to the Hare. The Spider took the knife and cut the head  
 ra qna kqkqbes rotqf kqkqbot̄ ri wuni o wuni  
 of the cow and dug in the ground and put it, no one  
 qte yęte kqməńkənę roroni. Pəwonię  
 knows it, and went and hid on the road. Very soon  
 kasusuńarań ańke rę t̄əna tamtrukin ańkeręńa ropet  
 two Susu men came with cows six taking them to the town  
 məńehai kqṭela n̄bqi qnę ka qbai  
 when he saw them he called them and said : the chief's cow  
 qwɔn dabi warenəmarimi kamas wura kq  
 has fallen in a hole ; I beg you to help me to pull it out.  
 mander ri andimęńr ri kamańwura koi rabump kantosi  
 They come and try to pull it out ; the head they pull up ;  
 kapanis qpa iyq qna ka qbai nədif ti  
 and the Spider said : now, the cow of the chief, you killed it,  
 yanu ło kęre bepi nəsənmi t̄ana ipa yę ti qbai  
 you only, but if you give me the cows I tell nothing to the chief  
 owe wuni olas wa qwɔbaki rofɔr ; bepi qnənɔi qdif nu  
 who person bad and cruel ; if he sees you, he kills you ;  
 ta ańfəm nasɔńkq t̄ana kęre qyęmańa  
 so the men gave him the cows but he does not want them,  
 qkqborqonda ; mańfəm anęmtęne kq  
 he is going to make a report. When the men begged

məq tələq kopa iħasi na aħasəmi səyimu  
 before he agreed, he said: I take them because you and I  
 riyatki. kqoṣqan aħarañ ka qbai qwa aħanle ka palem  
 are friends. He gave two to the chief and four to the Hare  
 are alqm ka qbai qkane anlaħba ħarañ kama kqdif qna  
 next day; and the chief told men two to kill one  
 ukin. Pa Nisan tatæk kqotunk kowur roset  
 cow. The Spider in the night ran away, left the house  
 kqokoqwoni rokor ka qna q kqబak kaħbuż  
 and went into the belly of the cow to cut the heart;  
 kq qna mofi ka ainfem ander ka amħap onaħi ofi  
 so the cow died and the people came and found the cow dead  
 ka anṭinko ka ansoñ amfet amputu  
 and they skinned it and gave the children the stomach  
 kama ħaqak ni maħkone kantap koyak ni  
 to wash it; when they began to wash it,  
 ka panis. owur kopa nañ kuru  
 the Spider came out and said: you, God  
 asqnyen qofre mandefita yet əlas eyi karuma  
 did not give you eyes to throw things bad these on gown  
 rami rafino mandernukone kama ikqrondanu ropeħ  
 my fine, come let us go that I report you in the town  
 ka qbai maħkone ka qbai kqoṣqoq təna be  
 to the chief; when they went to the chief, he gave his cows all  
 tayet yonqen qoqkose.  
 for the things his that were dirty.

Kapanis ḥkerékő karani kqn Nakr. Bepi anṭedifna  
The Spider took it to his wife Nakr. If they are not killed,  
yañkaki kqñoma sumo (?) amumpəmi apone keleñiina  
they are still eating it. My story is done; look at it  
marano.  
growing.

## TABARI ȘARAÑ MQRQBAÑ NA KEREYUMBO.

TWINS TWO MORBA AND KEREYOMBO.

Owoni qwoni qtas,      qlañba yola qnoyiri      kqba t̄bari  
 Long ago                    a man rich lived,            he had twins  
 narañ      t̄bari añyi      ambq̄teranq̄ finq.      Anfet  
 two :            twins these            loved each other well.    The children  
 antəlakq̄ loma katəkat      antəkə sq̄ ʃaña əbamp      qwa  
 used to go fishing often :    they learn too to set traps for birds    and  
 anla sq̄ kq                    kəpim makomi mañənt̄ rayer ka  
 they are used to go also    to pick fruits of the tree    near  
 kayañka ka ankrifi      qlas,      kere t̄bari      malatqñ  
 the cave of the *krifi*      bad,      but the twins,    when they only  
 tam makomi ame            aññəñt̄ mankomi      amfir kapa alq̄kq̄ ʃe  
 tasted fruits these            the tree bore,            found that each time  
 andi makomi      antəlnq̄ mañqñ      kere qłəsinem̄i t̄kanem̄u  
 they ate the fruits    they felt happiness,    but I am sorry to tell you  
 kapa əbok narañ naiyi      kanənt̄ anatisq̄      ro t̄bari  
 that    two snakes lived    on the tree same    where the twins  
 mañk̄pim makomi.    əbok narañ      aiyika ñam̄t añyi  
 go to pick the fruits.      Snakes two      which lived on the tree there,  
 amfet                        nañk̄pim makomi      ka q̄lnt̄epir  
 [of which] the children    go and pick the fruits    are on the top  
 wa ñənt̄      qwa sq̄ makomi      meyi ka q̄lnt̄epir wa ñənt̄  
 of the tree,      and also the fruits      are on the top of the tree  
 poi  
 last.

Mamfet naiyi roñqñkq̄      mand̄ makomi      kanç̄l abok  
 The boys were in the wood,    eating the fruit,    they heard a cry  
 qłəsinem̄ ropet̄ kai      kamañkəl      kaþukq̄ ropet̄      kere  
 pitiful in their town ;    they returned    running to the town    but  
 mambek                        kamanfir kəpa      qkas kqñ qfi  
 when they reached it    they found that    their father was dead ;  
 kere                            amfet aikəl kasel      roñqñkq̄      ka ñam̄t  
 but                            the children returned laughing    to the wood    to the tree ;

kere, ah, ma ambek qđere ka ankrifi mawopna  
 but, ah; when they reached the spot, the *kriñi* caught them  
 kamañkerewura kakayañkokañi kaləs, ka añyq  
 and took them to their cave bad, and they make  
 amfet añarañ antomq atomq ahyepyi ta aiiwqñ arqñ.  
 the boys two dance a dance which is that they wear the mask.  
 Añkrifi ambä anaita aloko ñañi qwa andif he amfet  
 The *kriñi* had good temper at the time and did not kill the boys  
 kere kamañkanq ña kqne kanq afəmanu kəpa  
 but told them to go and tell your people that  
 nñai nə pon kasa ka antol ña añkrifi kere ampa  
 you have joined to the "Society" of *kriñi*; but the palaver  
 ta erqñi lui mamboisahé qwa areore  
 for masks our is that they are not wet, and every day  
 ta ñañai ña kama anrei awqñ bepi ampqmər otane  
 that they are dried, that the sun dries; if they are damp a little,  
 añasoma bepi amboisa amfet anfjbo.  
 because if they get wet the boys die.

Kere tenepaq kapa amfet ñaba ñotqñ kara  
 But do not forget that the boys have only their mother,  
 hali kas qkaskañ ofi; mørqbainyi qyakqñ  
 no father; their father is dead; Morba this his mother  
 qbötərəhékq kere are nyin Mørəbai ña Kereumbo  
 did not love him but one day Morba and Kereyombo  
 kamañkqne lema kakə qyakoi kqnotai aroñ  
 went to fish and their mother dried the mask  
 kamawos mayapqmər qtañ. Ma anyi ka  
 that they may be dry, as they are damp a little. While they were  
 kaləmai akqm kamakabä mapəbïq kə Mørqba kanq  
 fishing the rain then darkened; when it grew dark Morba tells  
 Kereumbo mañkalane ropeñ añasoma yañ  
 Kereyombo: let us come back to the tow because mother  
 qbölətai iwqñ arqñ ami, apa ron, bepi amboise  
 cannot carry in mask my, they say, the mask, if it is wet,

ḫasəfibo. Pəwong k qtasər kakqm der qya koñ  
 we must die. It is not long passes before rain comes. His mother  
 komobasi arqñ ka Kereumbo komotei owe ka Moroba  
 took the mask of Kereyombo, and left that of Morba  
 rokara kqmqtabqisa kama ankrifi andifkq kere ma  
 outside that it must get wet and the *krifi* kill him, but as  
 Morbañ qñara kopa qyakoñ qbqtərəhə kq kqmopa  
 Morba knew that his mother did not love him, he told  
 Kereumbo qwa ləntqñ mikanemn kepä arqñ ami  
 Kereyombo : all right, to-day I told you, that : mask my,  
 yan obeliq tqña kq kakqm mpa mung tqñi  
 mother cannot carry it from the rain ; I said you to-day  
 kqri owa kakq iba btoñ kqkofi kere mañkonfiri  
 go there ; and now I have only to go and die ; but let us go die ;  
 owa ka Kereumbo qlat he Morbañ kqmo basi arqñ  
 and then Kereyombo was not wet Morba took the mask  
 kqlomanq robqñkq qpaiko kqne kqmo  
 went straight towards the wood ; started to go, and  
 wñ robqñkoñ Kereumbo kqmopa kame kamasa ñaraññi  
 entered the wood ; Kereyombo said wait that we two  
 səkonefi. Morbayi tiqpa è é minqñ təkqñebo ikqimənsq  
 we go die. Morba said : no, I will go alone, go die alone,  
 atəsoma iləsər alaheri qmi kere Kereumbui kqmopa a  
 because I broke my promise ; but Kereyombo said : ah,  
 milá tqñ boñ kamerem i kepä rofi be minqñnefi  
 I put a promise in my mind, that, where you die, I will die ;  
 tieñyi mañkonq səkof tonq kqpawa mañkonq  
 so let us go, let us die to-day ; he said : all right, let us go,  
 kamasa kqfi antañaneruñ anqsinq kama anqwoñ karui  
 that we die on the road ; sadly they go on the road  
 are mañkonq lako di makomi ama nala  
 that they are used to go to eat fruits which they used to  
 pim ka nant ampohq rəs fət kakayañka kamanqel  
 pick on the tree ; they are not yet near to the cave when they

aṭəder	rodikañ,	oninis.	Kəmərəba
heard someone coming	in front of them,	terrible.	Morba
pa	mawur	kamako ṭəfi	səbahəsq
said	let us come out	to go and die;	we have not again
tətə məqyq	kamañwur	ka qkrifi qwopəña	and the <i>krifi</i> took them
now anything to do;	and they came out		
kəmo qkerəña royañka	añkrifi	ukin okin qbanənə	every one had mouths
and carried them to the cave;	the <i>krifi</i>		
təsəñ ṭofat	təkəsəm amfet ainyi	ambek ḫa ḫet	when they reach exactly
ten	to eat the boys there;		
kama wopəña	ampunsane punsane ia	kampun an sqm.	
to take them,	they stoop to them	and eat them all up.	
Olokəti wati.	Tian bepi wuni	qba afət	təkorusəme
(Moral.)	So if a person	has children	let him behave
ṭebəñaiña bətər	okin	okin.	
not to have love	one	one.	

AMUMP MAPANIS VI AÑKRIFI.

## A STORY OF THE SPIDER AND THE KRIFFL.

Akrifi	amba qmęs	kęre anę	amałbenyi.
Some <i>krifi</i>	collected eggs	but did not know	how to hatch them.
Are iyiń	panisa	pəbenę qkq	kantęf na
One day	the Spider	happened to go	to their country,
mökoi	kqyanę	kawontękqń	ka lomękq
when he went,	he lodged	with his brother ;	they told him
anump	owa atqri kq qdér.		
the story	and they showed him the place.		

Panisa	bət bət	q̥k̥one	kañkrifi
The Spider	early in the morning	went	to the <i>krifi</i>
k̥ok̥an̥q̥ ia	k̥opa q̥tara	mamañen̥ emes̥ :	añkrifi
and told them,	that he knew	how to hatch eggs ;	the <i>krifi</i>
ambət k̥o yi mb̥on̥q̥ mbana,	k̥ere q̥yen̥ka	tap k̥oy̥ mapant	
received him	with great joy	but before	he set to do work

kö kanę nā kēpa      ayi tēkanta      kö kāsset      tēmrei  
 he told them that      they must shut him      in the house      for days  
 malqmane.

some.

Añkrifi anselq      owa mrei mētan      anis      qpoli  
 The *kriñi* agreed      and in a few days,      the Spider      ate up

qmęs be      pētas bō rin      are bęne      anrei alqm,  
 the eggs all      except only one,      that is hatching.      Next morning  
 kö kanę      añkrifi      kēpa okqne      kęre yęnka      kanti  
 he told      the *kriñi*      that he was going      but before      you open  
 ansęt      nęyi tę kar      hă ikqne aboli pōn      mapęyi amfęt  
 the house,      you are to wait      till I get far away,      or else the chicks  
 anṭanmi.

will follow me.

Añkrifi      ankar hă      okqne qboli      ainyęnka      kanti  
 The *kriñi*      waited till      he was far,      before they      opened  
 ansęt      owa anlökq nati      anis      okqne ka qwontękön.  
 the house      and by that time      the Spider      had gone to his brother.

Añkrifi ainyira owa añkulq      tamrei mępęti,      owa ka katqön  
 The *kriñi*      sat and cried      for many days      and in the midst  
 ka qnq sine wań      qbar      qder dayer kai      koyif nā  
 of sorrow their,      a hawk      came near them      and asked them  
 atęsomę mañkulq      ainyęn ka kanę kö'      kēpa panis  
 why they sorrowed ;      they were quick to tell him      that the Spider

qpoli qmęs yań be      ambar      qṭəmatəmahę      kökqne  
 had eaten their eggs all.      The hawk      did not wait,      he went to

kapanis      owa okanę kö      kēmañkne koköt      yikqonq owa  
 the Spider      and told him      to go and walk      with him ; and  
 kañkne      ka qdér      ro añkrifi ainyi.      Panis qnank kēpa  
 they went      to the place      where the *kriñi* were.      The Spider saw that

amfęt      añkrifi,      qkane      ambar      kēpa  
 they were near      the *kriñi*,      and told      the hawk      that  
 qkqe sq kędi      owa pabar qnank      kēpa panis  
 he would not go further,      and the hawk saw      that the Spider

qyema ɬukę qbasikq kqbukenę kq kañkrifi  
wished to run away ; he took him and carried him to the *krifi* ;

amumakq yemboqe tama yqs nq qfinq.  
they thanked him with joy for deed his kind.

Kake panis qpotę ka añkrifi. Añbasikq  
Now the Spider was left with the *krifi*. They took him  
owa aibotkq rakal ɬabana ɬolli anyi anfita  
and put him in a hamper of bananas ripe, which they threw  
robat amerəna takeluń anis, kere  
into a stream ; they intended to drown the Spider, but

añkal añkone der pəbqlonhe kur kankrifi. Panis  
the hamper drifted to a place not far from the *krifi*. The Spider

qwur kañkal owa kqtep kedi ɬabana  
came out of the hamper and began to eat the bananas,  
kere añkrifi anlñ kq qwa yinəmp anləma tatqñ kere  
but the *krifi* saw him and with hooks fished for him, but  
qləmp oyqñ añəmp qṭəma ratlñk qṭəla  
as soon as a line held on a root, he called out :

atami.

I am caught.

Añkrifi antəlbo anlin anfqs aña bę  
The *krifi*, when they heard this, pulled strength their all  
amerañoin kę kara panis robań kakayqm anəmp  
they wished to bring the Spider ashore ; in doing so, their hooks  
opotla ka qteñk. Panisa qkisi.  
were left in the roots. The Spider escaped.

PANANKAÑ NA PA LAMPAN.  
THE CHAMELEON AND THE LOBSTER.

Qlqkq nyin iya kqnoyiri kqkom watabera ifino owatibera  
Once an old woman lived ; she bore a girl beautiful ; girl  
awe kqnakere ro antqf antalanę qwa qwe yema  
this was carried to where the country ends and who wished

təkənanṭəkəq      ta ńkəbańkə ro daru rətalanę      kəkəq ka  
 to marry her      must go where the world ends,      to go where  
 watibəra qwe ṭamba kəfəsi kabai kabana owura ka karakən  
 girl this ;      must cross the sea big take (her) from her mother,  
 ańfəm bə kantamrə kəkarakəq      ka ṭaşem ambəmpa ṭəbil  
 People      all failed to bring her and the beasts      made canoes  
 ṭəbana      kanṭəp ambias əńa pasampań kəpa ińbəlię ńimənę  
 big      to begin their voyage. The Lobster said : I cannot hurry,  
 ikar ras      ampołkənq      mayeňka      ṭəp ambiasəmę  
 I will wait till      they have gone      before      I start my voyage.  
 ṭaşem ańanda pokənq      ańlom ańbasi ṭəreń      kəmekin  
 The beasts have gone,      some take years      hundred  
 kə ṭebik      ka wat ubəra Pasampań mənənık ńa  
 and not reached      the girl. The Lobster when he saw them  
 ambora      kowul      kəbəmpa      əbil  
 [how] they did before him      stayed      and made      a canoe  
 ia kəpoka      kətəp      ambiasənqń      kanrei ałom  
 of midrib of palm      and began      his voyage ;      on the day next  
 bət      pasampań      ṭarei ńin kəbəp ńan      laba  
 early      the Lobster      in one day found them      that have  
 ṭəreń ńeba      kətas      ńan      kəbek      owaṭibəra  
 years scores ;      he passed      them,      he reached      the girl  
 kəpa      kamaṭońakəq      ńwat ibəra kəpoṭən      ka pasampań ;  
 he said, to cook for him ;      the girl cooked      for the Lobster ;  
 qəpodi      kapa anrealom      pasampań      kətəp mbias ńan  
 he has eaten ;      the next day      the Lobster      started their voyage ;  
 kabəp ńa      are ałom      ador qəbək ńan ;      kantola  
 they found them next day,      hunger overcame them ;      they begged  
 kə      yinə      kampa      sə kamqəbəkənə  
 him      to give them ;      they said      again to embark them  
 kəbəkia      mayema ṭəkəbek.      Tə Pańaikai kəkane  
 he took them on      they wished to reach. So the Chameleon told  
 board ;  
 ṭaşem      kamanqń      pasampań      ńwatibəra      kama  
 the beasts      to take away from the Lobster      the girl,      to

sənqə                    ka sek                    pasampañ                    qwatibəra ;                    kafita  
 give him,                they tied                the Lobster's                girl ;                they threw  
 kə                        romanṭ                    ka panañkañ qəbasi                    qwatibəra  
 him                        in the water ;                and the Chameleon took                the girl  
 han tonqñ.  
 till to-day.

OWAT UBERA OIYEMA TEBALA  
A GIRL WILL NOT MARRY

R OWUNI BAKƏBUR.  
A MAN WHO HAS A SCAR.

Qəbera kəkəne                    kom wanəkən                    qwanqwi                    məbaki  
 A woman bore                    her child ;                this child,                when it grew,  
 kəkane qəkara kən                    ibəlię bala re wuni                    ba kəbur  
 she told her mother                I cannot marry anyone                who has a scar,  
 aṭəsoma                        kən fino                        qənisis                        ambai  
 because                        she beautiful                    wonderful.                    The chiefs  
 ander kowat obəra                    təkə nanṭa kə                    kərə qəselqəhe  
 came to the girl                    to marry her                but she did not agree  
 aṭəsoma amba təbur                    antamrə                        təkənanṭ kə.  
 because they had scars ;                they failed                        to marry her.  
 Are nyin watoruni                    qəder ropet                    owatubəra                    qənləkqə  
 One day a boy                        came to the town,                the girl                    saw him,  
 kəbukə kəlañba ofət                    kəpa                        munayi qəwos əmi  
 she ran to the man young,                she said :                    you are my husband ;  
 kəbəsi kə rəset əkən                    kəsən kə qyira                    kəkəne  
 she took him in her house,                she gave him a seat,                she went  
 kakara kə                        kəpa :                        ya                        apəla apələ sə  
 to his mother,                        "mother,                        rice is spoiled again,  
 bəsi nṭəna qəwos əmu                    iya                        qna yema fi  
 take and cook for your husband,                mother                        the cow is dying ;"  
 bəsi nṭəna owos əmu                    ya                        makanṭ  
 "take and cook for your husband ;"                "mother,                        groundnuts  
 mətei                        bəsi nṭəna owos əmu                    ya  
 are rotten ;"                        "take and cook for your husband ;"                "mother,

amaro maləs sq  
the oil is spoiled ; " "take and cook for your husband." She took  
yęteyi be  
these things all, she cooked them [for] the young man ; when  
qpotönyi  
she finished cooking them, she took food in the room, kokerę  
qlańba ofet kőbək ka rəradi kőbus rokərən kqbot  
the young man cut the food and dug underneath and found  
anak kqbenęi owat obəra qderbasi eyet  
the rice and he kept it ; the girl came and took the things ;  
meyibi owat obəra qder kqnkqń  
when it was dark the girl came to the room ; and the young man  
qpa kq kqbań rqbq rə marqntimań qwatobęra kara  
said to her : go, bring a hammer and nails ; the girl brought ;  
qlańba qfęt qtań tarare bę kańafanta qlańba  
the young man fastened doors all and they lay down ; the young  
qfęt osəke nirai komi qwań obəra owat obərai  
man turns into python, swallows the girl ; the girl begins  
owoi kəbok mətələn : " yiai yiai kqnkoyęre ;  
crying as she sings : " worthless, worthless  
yiai yiai kqnkoyęre ; amfənta madirei  
they lie  
kqnkoyęre, ańiran qtəmerini, kqnkoyęre  
the python will swallow me  
kōńko ; yaii yaii kqnkoyęre kōńko " ; kęre  
but  
ańfəm anane qtəwul ańkoye.  
the people thought he was playing ; they did not go.  
Owat ubera qbok sq rərim ralq : " yaii yaii,  
The girl cried again in voice small :  
kqnkoyęre, kqnkoyęre, afant amadire kqnkoyęre,  
kqnkoyęre ańiran qtəmermi kqnkoyęre

kqñkqñ yaii yaii paia kqñko ikoné." añfñm  
People

bé ropeñ antemne ander atebatébat ka karare  
all in the town wake ; they come knocking at the door,

kére kékantiyé ka olañba qder tñi karare  
but it did not open ; a man came pushed the door

kakanté ma añwoni ainiräñ qfenta otqf  
and it opened ; when they get in ; the python lay on the ground ;

kaiñbai kótulun rokor kówat obéra owur.  
they split it straight in the belly and the girl came out.

PA NIS QYEMA TÉKÉ NANTA.  
THE SPIDER WISHES TO MARRY.

Wñnibum kqñqyiri kqba watibéra ifino qwatibéra  
A woman lived ; she had a daughter beautiful ; the girl  
kqñq tesa qwe' oyema tékñanña kwe ta qkara  
pleased who wished to marry her was to bring

yétesas këbënti këlå qetim arané akeli owa  
things three, a cage full of wild geese, a living elephant, and

rësik rošip rëba mañir aþe tákane afem bé qwa tåsem  
the tooth of a leopard bleeding ; she told people all and beasts

tarókant kafem ander këtqotqo ikin ikin  
in the bush ; the people came at first, one one,

kére nambé kampotamrø qwa anlom amfi kamapant.  
but they all failed, and others died in the work.

Kelépësø ka tåsem tarokant ander mognabaki ambana  
At last, the beasts in the bush came by ages, the big

owa ambaki madér kañkó kqñtqo kéré nambé  
and the strong went first but they all

kampotamrø ka tåsem arékarék ander kapaisan mogné  
failed. And the beasts smallest came, jumped for joy

ka tatek tåñ tøløl ta kakqkañ kañkó ikin ikin nambé  
their feet little, for their turn ; they went one one ; they all

kantamrō tāi bo panisañ mōder tā kakokon  
 failed except only the spider ; when he came for his turn ;  
 kōkōnē kanikara kōn sq kōyif kō' kō mapant  
 he came to his mother-in-law again ; he asked her what work  
 mōyo mayenka osata qwatibera qwa mōpun  
 he should do, before he gets the girl ; and when he finished  
 kokane tī mapant rēbətbat ralōm panisañ kōyokane  
 she told him the work ; early morning next the spider woke ;  
 kōkōnē kaṭabat rayer yēkōbəntiən kōkanē etim  
 he went near the streams with a cage ; he told the wild geese  
 kēpa kōnq ai'basi kērē yi anfəm ropet kēpa etim  
 that he took a bet with people in the town that wild geese  
 añboliq la kēbənti mōkō ibanq ; kō kōbō  
 cannot fill a cage like this I have here ; when he went on  
 kēfōf n' etim kēpa etim añbəlie yōtī pəwōnē  
 saying to the geese that geese cannot do it ; not long,  
 kansəlq kakəfōf kapanis kānəwōm kakəbənti  
 they agreed to the words of the spider and went in the cage  
 owa nai bē nāipowoi panisañ kōtāi kadare kōkerē nā  
 and they all went in ; the spider shut the door ; he took them  
 ropet kanikara kō robət bət ralōm sq  
 to the town to his mother-in-law ; very early next [day] again  
 kōyokane kō kōne kamapant mōkōbanq pa rānkañ  
 he woke, he went to the work ; when he met the elephant,  
 kōpa ndirei pa rān̄k tēnyiba tonqñi  
 he said : "good day, Mr. Elephant, how are you to-day ?"  
 ka parankai qpa minəyēnki mader kērē ko  
 and the elephant said : "I am very well, but what  
 karōmu robəbəbət renəmi panisañ mōyi osem  
 brings you very early to see me ?" The spider was a beast  
 otempi kōpa asomi afəm abaki ropeñ tēkəder  
 clever ; he said : I am sent by old people in the town, to come  
 owa tēkanəmu kēpa munqñ bəliq der tañkañ ropet  
 and tell you that you cannot come one day to the town,

hali rəs        afir        antabule        to astomi        təkətela mu  
 even when    they beat    this drum.    So I am sent    to tell you  
 tonqıñ    owa kqəbək akənt kqəbot̄ ki ka anlənt    na aranık  
 to-day ; and he cut a stick, put it        in the ear    of the elephant  
 owa kqoroparopa ki    aranık qətələne qəbot̄ ;    qəbənə kq  
 and turned it ;        the elephant felt nice,    it pleased him  
 təkekq        ropet̄        na panisañ        ka wunibom røyire  
 to go        to the town    with the spider    where the woman was ;  
 are aləm        beka masas        panisañ kqkənə        rokant̄  
 next day,    which was the third,    the spider went    to the bush  
 qələti    kqəbəmpa nənt̄ nəbana owa kqətla təsəm bə    kamandər  
 thick ;        he made fire big        and called the beasts all to come  
 saia rayər        pasipañ        kqyira        rakima  
 and bask near ;    the leopard        sat there        where smoke  
 makəkq ye ka' sən kqñ        nisañ        owura rabqbb̄        rodarañ kq  
 was going in his mouth ;    the spider        took a hammer behind him,  
 kq qnəp̄        rasik ra pašip        kqurari        ansip  
 he knocked the tooth of the leopard and took it out. The leopard,  
 arimrq robana kqpa kw̄        owura        rasik rami        kweyqmwi  
 voice big,        said why    he took out tooth my,    what have you  
 done ?  
 panisan        qyar        kqpa        pa        mineyi təkəwura rasik  
 The spider trembling said : "Father,    I take out the tooth  
 rəmu        iyata nañ        kewurari        kqre təra mi        t̄o' tonqıñ  
 yours,    I mistake them to take out,    but forgive me for to-day,  
 kqre        pa        iħasi ri t̄o        ansip qləñ ka kq qnəsine  
 but,    father,    I take it now."        The leopard felt sorry  
 kqkanəkq        qbasiri        owa        oteyi sq yq'        Panisañ  
 and told him to take it and never do it again.    The spider  
 qmamo kqfinq        qbasiri ri        qkere ri        ka niñkara kqñ  
 thanked him well ; he took it ; he carried it to his mother-in-law ;  
 kqṣata        qranı kqñ        kasqñkq        owa tibera        owa  
 he got        his wife ;    he was given        the daughter    and  
 kanantəne.  
 they married.





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